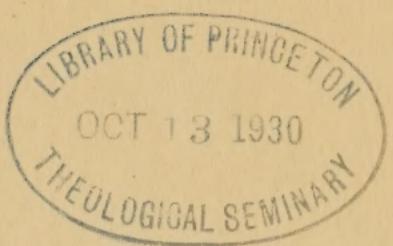


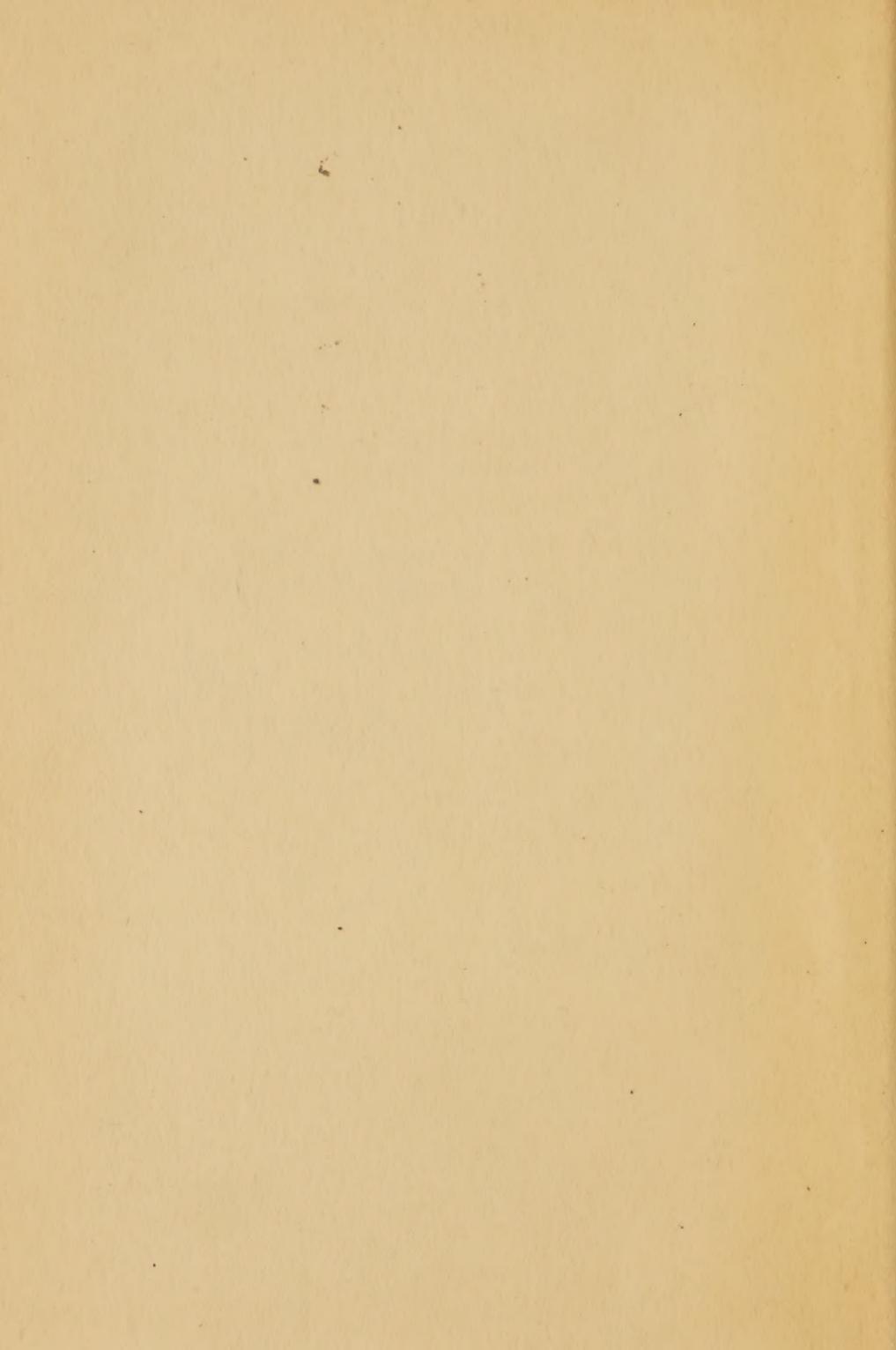
**Group Leaders
and
Boy Character**

A. J. Gregg

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Group leaders and boy
character



Group Leaders and Boy Character

A MANUAL FOR LEADERS OF
GROUPS OF BOYS

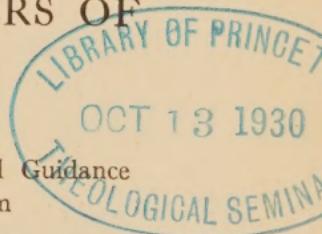
Outlined by the Committee on Counsel and Guidance
of the Christian Citizenship Program

✓ Y.M.C.A. International committee

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BY

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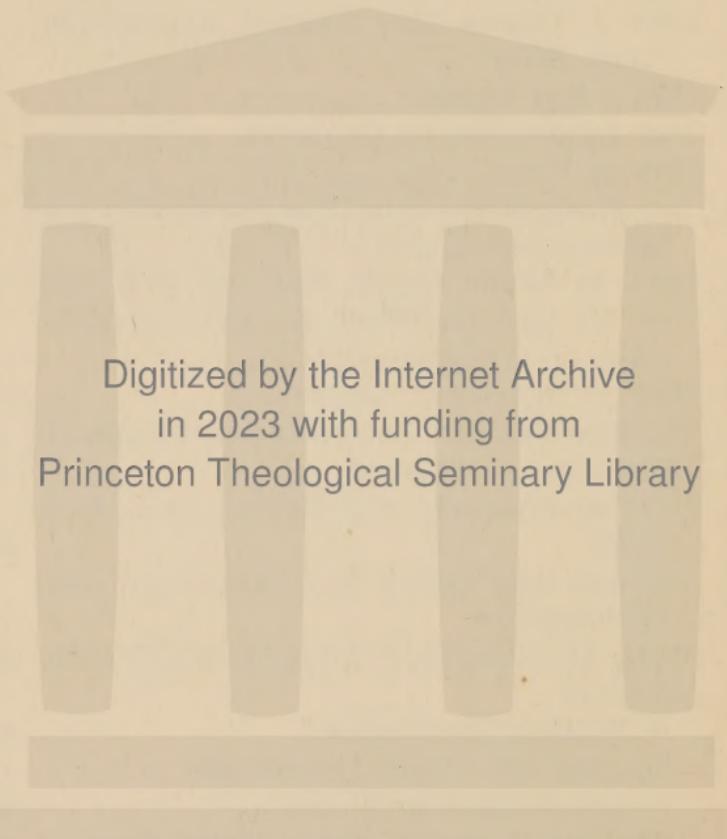
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CONTENTS

CHAPTER	PAGE
I. LEADERS	I
II. HOW A LEADER MAY BECOME ACQUAINTED WITH BOYS	12
III. HOW A BOY LEARNS	22
IV. THE IMPORTANCE OF GROUPING	33
V. HOW TO BEGIN	44
VI. THE REASONS FOR THE DEMOCRATIC METHOD WITHIN THE GROUP	56
VII. HOW TO GUIDE GROUP PROGRAM BUILDING	69
VIII. THE DEMOCRATIC METHOD AND THE PUR- POSES OF A GROUP	95
IX. HOW TO ORGANIZE A GROUP	117
X. WAYS OF LOOKING AT ORGANIZED PROGRAMS	131
XI. INTERVIEWS—CHARTING	148
XII. HOW TO ESTIMATE THE RESULT OF A PRO- GRAM	162
XIII. YOUNGER AND OLDER BOY LIKENESSES AND DIFFERENCES	168
XIV. GROUP DISCUSSIONS, A DEMOCRATIC METHOD APPENDIX	174
An Outline Constitution	191
Opening and Closing Ceremonials	198
Sample Discussion Outlines	206
Restatement of Activities in Project Form	210
Suggestions on Charting	217
Monthly Score Card	221
Group Interview Questions	225
INDEX	229



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FOREWORD

Through various stages of development, over a period of more than fifteen years, the Christian Citizenship Program in its enlarged form was made available in 1919. The enlarged use of the program has brought valuable experience from all parts of the country. As in all group work with boys, the greatest need is leaders with the necessary skill with which to perform their tasks effectively.

The first edition of this book has helped to a more thorough understanding of such elements as the place of activity and its use in character building; the place of the leader and methods by which he may more resultfully do his work; the way a boy grows and the resulting demands upon all leadership and group functions by these laws of growth, and learning. The present edition continues these distinctly helpful data.

In addition the more successful experiences have been gathered up, new material prepared in the light of the best in modern education, practical suggestions in the supervision of leaders developed,—in a desire to help leaders of youth everywhere function fully in the growth of Christian character.

The Committee of Counsel and Guidance for the Christian Citizenship Program has continued actively the studies, conferences and correspondence of previous years. The members have shared in the preparation of this text. Much of the material in preliminary form was sent to leaders living in every section and state of the country for detailed

criticisms and suggestions. It was hoped by this procedure that the book would be most widely useful, as all sectional needs were brought to attention and met. This plan has determined the present form of the book.

It is a pleasure to acknowledge the fundamental contribution of the Committee of Counsel and Guidance of the Christian Citizenship Program, including W. H. Burger, New York State Boys' Work Secretary; Harold I. Donnelly, Member Board of Christian Education of the Presbyterian Church; Harrison S. Elliott, Union Theological Seminary; Eugene C. Foster, Director of Boys' Work Course, International Young Men's Christian Association College, Springfield, Massachusetts; A. J. Gregg, Boys' Work Staff, National Council; Frederick M. Harris, Association Press; E. C. Lindeman, Writer, High Bridge, New Jersey; W. P. Partenheimer, Boys' Work Secretary, Camden, New Jersey; G. H. Roehrig, Boys' Work Secretary of Boston; J. E. Sproull, General Secretary, Ridgewood, New Jersey; C. W. Blakey, State District Secretary, Carbondale, Illinois; J. D. Foster, former Boys' Work Secretary, San Francisco, California; C. E. Lee, Boys' Work Secretary, Cincinnati, Ohio; F. D. Thompson, State Boys' Work Secretary, Virginia; O. S. Burkholder, Boys' Work Secretary, Spokane, Washington; Leslie F. Rennie, City Boys' Work Secretary, Seattle, Washington; Ralph G. Cole, Associate State Secretary, Los Angeles, California; A. E. Jenny, Boys' Work Secretary, Durham, North Carolina.

To H. S. Elliott, Chairman of the Committee, for his special chapter on the discussion method and for his many helpful criticisms and suggestions throughout the production of the material, grateful acknowledgment is made.

The highly constructive service of the various state chapters of the Association of Boys' Work Secretaries working in state fellowships has developed much helpful experience and materials, including state manuals for the use of the program. To them full expression of appreciation is offered.

The large help of all who participated in the reading and criticisms of the preliminary copies is recognized with gratitude. Indebtedness is also acknowledged to that large number of men who in the early stages of the material contributed of their actual experience in order to illustrate by real examples the principles of the book. Much of this material is included in an Appendix, which may prove to be a most valuable section for practical, helpful suggestions.

This book is offered to all interested in boys' groups with the hope that it will be of immediate and wide helpfulness and lead on to yet greater knowledge and skill in the leadership of boys.

*The National Council of Young
Men's Christian Associations of
the United States, 347 Madison
Avenue, New York City.*

ARTHUR N. COTTON,
. Senior Secretary, Boys' Work
Division.

CHAPTER I

LEADERS

He had been asked to lead a group of boys. He was reluctant to do so because he felt he knew so little about how to perform the task, and yet he knew that some one ought to undertake it. His own time seemed already overfull of things to be done. He saw little enough of his family. He could muster, seemingly, reasons without end as to why he could not do the task. In honesty, he confessed to himself that they were excuses, not reasons, and that the one fundamental reason for his hesitancy was the fact that he did not know what he ought to do with the group if he undertook to lead it. Sources of helpful information seemed rather hazy. After due reflection he decided to take the group and do his best even if he used trial-and-error methods.

This leader is merely the general picture of thousands of men and older boys who undertake to guide groups of boys. Vary the details in a thousand ways, but the fundamental need for a basic understanding of what he is to do, and the methods whereby he may perform his task, are the great stumbling blocks for each one.

In days past, leaders have dropped out by the hundreds because they did not know what they were trying to do, or because the only methods they knew failed to give the expected results. The lot of the beginning leader is more bearable to-day. With the investment of interest, he can

2 GROUP LEADERS AND BOY CHARACTER

develop his point of view through reading, test his method by this point of view, and develop his leadership skill as he works along with his group.

A new understanding of how growth comes about has given an added lure and pleasure to work with the youth of the country. Men have entered this field of endeavor with that same spirit of seeking for truth which has led into investigations of chemistry. Their scientific investigations have brought a rich return which is now available to guide leaders in their work with groups of boys.

This knowledge about the growth process has so much importance for parents that many fathers ought to lead groups of boys in order to learn how to guide the growth of their own children properly.

Better Leaders Needed

This new approach and the new knowledge in religious education have made it possible to describe a bit more closely than formerly the several skills or abilities which are needed by those who work with growing youth. It is possible for leaders of boys' groups to determine where they stand on the scale of skill or ability in leadership. It is also possible for them to plan for, and attain, increases in skill in this realm of endeavor, even as in the realm of traffic management. A study of the volunteer leaders working at present in our Sunday schools, boys' clubs and association groups shows that they may be classified roughly into three main groups, on the basis of their interest and skill in the task they have undertaken with groups of boys. Parents can be classified in the same way.

Third-class Leaders

The least skilful groups contain those leaders who, after months or years of experience, still serve on the basis of time, each week. They do only those things which can be done comfortably in a certain time. This practically means that they become the mechanisms for some one else, accepting in detail the thinking and planning of others, simply trying to carry out the programs with their groups. They do a minimum of thinking before the meeting, depending rather blindly upon the outline furnished. They believe that character will come mysteriously into the lives of boys from such exercises, but never wonder how it will come. This is the largest group of leaders, and from their efforts has come much good. But think what greater good will come as these leaders are really challenged to grow in ability and in skill.

Many parents are in this group as far as leading their family groups is concerned.

Examples of this type of leadership are not hard to find in any Sunday school where lessons are assigned, in any association where programs are worked out on some generalized idea and handed to the leader to "put across." Boys in such groups are often held only under a dominating authority, or else they break the heart of teacher after teacher of this type by refusing to submit to such a scheme of things.

Beginning leaders, or experienced leaders who find themselves in such a predicament, have upon them every responsibility to try to break through the practices which make the continuance of the situation possible. Some super-

visors or supervising agencies condemn leaders to remain unskilled and uninterested by continuing to do all their thinking for them. A leader's whole growth in interest and ability in his task is short-cut by such practices. But, worse than that, the lives of boys are stunted and prevented from attaining that proper growth, the opportunity for which they will never have again.

Each leader must cast up his own account to determine where he stands. It is expected that he will have to start with little skill in this work, but it is also expected that he will endeavor to increase his ability by careful thought and study. Parents are under this necessity. Responsibility for their own growth in ability to guide properly the growth of children in character is theirs. If, then, effort is to mean an increase in skill and interest, leaders in this group must begin, at once, plans for getting out of this classification and into one where larger returns come for the same amount of effort. The foregoing classification and its description will be called third-class leaders throughout this book.

Second-class Leaders

A second group of leaders contains those who are able to use a stereotyped program outline, as a starting point, and, by adapting it here and there, to make it interesting and profitable to their groups. These leaders have gone part of the way on the journey of discovering the needs of boys, the individualities of boys. They have discovered part of the truth of respect for the personality of the boy. If programs are sent to them to use, they consider their groups and their needs before they start the program. If it does not meet the needs they have discovered, they either

make necessary changes, study other program suggestions, work out their own suggestions, which they may try because of knowledge of their boys, or consult the boys themselves.

It is a glorious day for a group leader when he comes to the fork in the road where he has to choose between programs to be put over and life to be guided. This is the chance for the leader to take the next step and become a thorough student of his work with boys. Many leaders remain in the second group because of lack of time or interest. They are not willing to use time from other interests for what might be a new path of growth for them, and a new center of satisfaction. But, whatever the reason given for remaining satisfied with this degree of skill in leadership, it should not be accepted even by the leader concerned. Again, the continuous growth of the leader is at stake, and the richest development of the lives of his boys is being sacrificed to a second-best.

The pathway to larger skill is a harder one here than from the first step up, but the rewards are even greater. Countable, visible, usable results in the lives of the boys are the rewards for which the leaders must put in that extra amount of time, study, and thinking which enable them to become more skilful in guiding life development.

First-class Leaders

The most skilful group contains many men who have advanced from third- and second-class leaders to first-class leaders. These are the leaders whose problems with boys have caused them to dig and find out what there is to know about their own boys. They have a well-coordinated theory of boys' work which is constantly determining what they

6 GROUP LEADERS AND BOY CHARACTER

do, and the results from what they do are continuously affecting what they believe about boys. They have studied the laws of learning and know the implications of those laws in the realm of character development. They have thought through the needs of their boys and the objectives of their work with their group. They have thought through the relation between what they do and how they do it. In a democratic country, they know that democratic processes must be used with boys, if democratic men are to be the product. They know that boys must know and work with God as boys, if they are expected to know and work with God as men. They know that the program is always secondary to the changing, glowing, growing lives in their groups.

Home groups which are run on this basis are most truly educational institutions, and most truly productive of continuous growth in parents and the soundest sort of development for their children.

The number of leaders in this group is much smaller than in the other two groups, but from this group comes the largest inspiration to do boys' work. These men get the greatest satisfaction. After their first hard effort to develop the skill necessary for this work, they do the work, on the whole, more easily, and certainly more interestedly, than do the leaders in the other two groups.

Examples of How Leaders Grow

The following report of an actual situation illustrates the growth of a teacher of a Sunday school class from third-class leadership to second-class leadership, and leaves him

on the verge of the study necessary to become a first-class leader.

A country boy who had not finished his high school education had the experience of leading a group of eight boys in a summer camp. On returning to his community he became more interested in a Sunday school class of boys of his own age, and put it back on its feet because of his own interests. After this experience, he moved to another town, where he was asked to take a Sunday school class. He was given a group of boys who had broken the hearts of several teachers because of their lack of interest in the Sunday school lesson and their exuberance of interest in the things which bothered the Sunday school teacher. The leader's own comment on the situation is:

"Then I met a problem! 'Real boys.' I had them for a few Sundays and they were the limit. After Sunday school one of the teachers told me she felt sorry for me because I had one of the hardest classes to handle and no one had been able to keep them. I came Sunday after Sunday with programs that had been successful in other places and were a complete failure with these boys.

"I decided to master this situation. It was necessary for me to know the needs of the individual boys. I called at the home of every boy in my group and talked with his parents. I had an unhurried interview with every boy in person, going over with him the standards held up in the Pioneer section of the Christian Citizenship Program. Our Sunday school class meetings began to take on some of the interest of our midweek meetings. Beginning with nine boys, there were soon twelve. The junior club was organized around the ideal of the four-square development. A little

later this club became a Pioneer group in the Christian Citizenship Program.

"One of the outstanding things to me in this program is the charting. I know the boys better. I can build up my program better to their needs. Through our devotional period and devotional tests, the boys have decided to surrender their lives to the world's greatest hero. I saw them join my church. I have used this program for about a year and cannot express in words the value it has been to me as leader and to my boys."

Analysis of the Leader's Growth

It is easy to see that, had this leader followed the third-class procedure with this group as his predecessors had done, he would have followed in their train. By accepting his problem, by studying his boys, by taking advantage of typical programs outlined in the manuals of the Christian Citizenship Program and adapting them to his group, he made a first step toward the solution of his program. He became a second-class leader; but he was not content with that. He pressed on into the individual study of each boy, finding out what the boy felt about his own needs and what the parents felt about the needs of their boys, finding out the things in which the boys were interested, allowing the interests of the boys to determine the program they would take up, and leading those interests along so that the fundamental needs of the boys of his group were being met. He is well on the way toward the development of the skill which will make him a first-class leader.

A First-class Leader

Another actual experience of a leader in a town of 100,000 will illustrate the growth of a leader into first-class skill. Through the study he undertook about boyhood generally, and through the application of that study to boys of his group, he developed fairly quickly.

The particular man in question was a commission merchant with no special training and no experiences with groups of boys. The report says of him: "He was not a boys' worker, not by a long shot." At the little church that he attended there was a group of about twenty-five boys. They were lively, manly fellows who appealed to him immensely. It was plain to the most casual eye that it was only a question of time until most of them would break away from the church altogether. There were plenty of signs of storm. Week after week he could not get these boys out of his mind. At this point he happened to notice that a course was to be offered in the town under the general subject of "Boyology." He entered this course. With it as background he gained confidence in himself. He got ten of the boys together and told them very frankly that he knew nothing about leading boys' clubs, but that if they would stand by him he would keep up the course and try to learn something. They came quickly to a gentleman's agreement.

The commission merchant and the boys started in the right way. He pretty well used up his own stock in trade week after week, but he soon found that the boys were eager and inventive, and they worked out the program together. The club grew until he had to divide it into two

groups, twenty-five boys in each. These groups had a highly creditable achievement the first year. They ran a successful Father and Son supper. A large number of baskets were distributed at Christmas time. They staged a first-class play presenting foreign missions. They had a basketball team. They conducted successfully co-educational suppers. At Easter eleven boys joined the church.

The moral of the story is carried on the very face of it. This leader started from scratch if ever a man did. He brought just what he had to the group. He came as a learner. Taking the best advice he could find, and stirring up the interest of the boys themselves, he soon discovered there was no need for whip and spur. In fact, he had to take tight grip on the pommel. He realized that "leader" is not a technical term. He became, rather, guide, counselor and friend, the rallying point of the crowd. By dealing with his group on the basis of what they actually were, he stirred up the individual interests and individual needs of his group, and worked along with them, guiding the group as it met those needs, and further developing their ongoing interests. He will soon be a first-class leader.

How Leaders of These Classes Use Boy Interests

The third-class leader deals with generalizations on boy life. The second-class leader becomes aware of the fact that his successful programs are those which connect with the vital interests of the boy. The first-class leader not only knows how to go at the task of finding out about boys' needs and interests, but he also allows these needs and interests to determine the program of the group. Programs develop from vital interests. This concept recognizes

the individuality of the boy and places the development of his purposes as the central objective.

Summary

Better trained, more thoughtful, more earnest leaders are needed to guide groups of boys and girls. The skills involved are so similar to those needed in running a home most soundly that many people ought to be interested in group leadership as a training process for home-making.

Leaders of groups operate on many different planes of skill. The least skilful and the least thoughtful are here classed as type three, whereas the most skilful and most thoughtful are called first-class leaders. This scale assumes the psychology of growth and the educational principles connected with it. These will be further elaborated in the specific skills which first-class leaders need in group work.

CHAPTER II

HOW A LEADER MAY BECOME ACQUAINTED WITH BOYS

It seems strange that it should be necessary in the twentieth century to warn a leader at the start that there is really no such thing in existence as "The Boy." There are boys—many millions of them—but "The Boy" has not yet appeared on the horizon. Boys are not standardized. Automobiles may be standardized. Boys are individuals.

It is quite probable that the first primitive mother, in whom flickered the earliest dawn of intelligence, discovered that her little son, Og, preferred to climb trees while his older brother, Gua, liked to dig in the ground. In a dim way she was surprised that, while Gua shared her own fear of thunder, her daughter, Tua, would stand out on a hill and let the storm beat about her body. Through the millenniums that have followed since that day mankind has come steadily to a clearer and clearer realization of the fact that each human being is an individual, a unique creation, a prodigy of cosmic ingenuity. No parent, no educator, no ruler has been able to escape the conviction, even though many in each group have passionately rejected it over and over again. Puzzled by the persistence of this individuality, they have times without number endeavored to ignore the difference.

But the day of the individual has come. Jesus of

Nazareth pled for him long ago. Jesus first taught us what full respect for personality meant. We have been slow to listen to that pleading, yet the processes of life work surely, and the ruling passion of the most progressive of our modern educationalists is the determination to understand the individual and in each case to respect fully his personality. Be it remembered that this disposition has grown step by step with what we call the "development of social consciousness"; there is no conflict here, for we have to recognize that the only kind of society worth seeking is that which is made up of freely growing individuals. Leaders of boys will forever remain in the second class until this idea is fully recognized in all they do with boys.

The Road to Knowledge

The most direct road to an understanding of the character, personality and needs of any boy lies in a study of the situation in which he lives and of his own attitudes and actions in the face of that situation. We can know what attitudes and actions mean only as they are considered with reference to the actual situation. Personality is that total of attitude and habit which causes boys to respond as they do to the many situations they face hour by hour and day by day.

Environment

Let us see what the more important situations are.

The environment in which a boy lives and acts is made up of many units, but certain of these stand out as fundamental. A brief list of these would include:

1. Home.

2. School.
3. Church.
4. Playmates.
5. Neighborhood.

If a boy is at work, it would be necessary to add his surroundings in his daily job.

The boy's definite relationships to such basic factors as these make up his life, determine his actions and eventually develop the bundle of habits which make up his character.

In order to avoid the danger of abstraction, let us consider an actual case:

Here, for example, is a boy who lives in a city home. His father does not live with the family, the mother is a good woman, but much overworked, and there is present in the circle an aunt who is decidedly overpious. Since the boy is an only son, there is much concern about all his activities. The school he attends is a good school and he has a teacher who has his respect and confidence. He stands at the top of his class. He goes to church and Sunday school regularly, under the direction of his watchful aunt. It is a good church, but it is to be doubted whether he would attend much if the compulsion were removed. Of late, he has become associated with a newly formed gang of boys somewhat older than himself, which operates from a shanty behind an old lumber yard. The neighborhood in which he lives is dominated by the presence of a paper-box factory, employing large numbers of both men and women; and every day he passes this factory on his way to school. The church and the school are both a mile from the factory.

This is all the most commonplace kind of information,

but its possession makes possible a real acquaintance with the boy. The absence of such information—*and it generally happens that teachers and leaders of the third class have neglected to secure such simple facts*—leaves the same boy a mystery. Even from such a rough sketch we can picture the forces that are playing upon him, contending for the mastery of his character. We can see a home losing its grip, a church in the process of becoming a mere formality, a school developing a one-sided life in a self-centered manner, a questionable gang building up a core of impurity and lawlessness beneath a well-trained docility, and the oversophisticated tendencies of a factory crowd waiting to lay hold when the imposed inhibitions begin to break down. The relative influences of these various forces are reflected in the boy's attitude to each. Therefore, it becomes of supreme importance to know something of those attitudes. When situation and attitudes are taken together, we can write a very fair history of a boy's moral and religious life. We can also make a fairly accurate prediction as to what will happen if the same conditions are maintained.

Environment and Attention

The mere existence of a school, a church, a factory or a town does not make it uniformly a part of one's environment. It is only what we pay attention to that can affect us in any degree. One of the most striking examples of this truth is the experience of Francis Thompson, the English poet. He lived the life of a vagabond on the London streets for years, and yet never seemed to have been impressed at all by the sordid evil in which he moved every day. But after he had resumed his place in re-

spectable society, the realization of what he had been through came over him. Only then did he have any idea of the terrible dangers through which he had passed without even noticing them. Broadly speaking, if we can pick out the things that a boy notices, and what he responds to, we can tell what makes up the town *for him* and what his character is likely to be. Here again is the reason why boys are not to be dealt with in standardized fashion. The responses of several boys to the same situations are individual, governed by the habits built up within each boy, and not all conforming to standard.

The Situation of a Boy

To get the required information about a boy, a general list of questions, somewhat like the following, are what we wish to have answered. These are not, of course, questions to be asked directly of the boy, but queries on which we require information.

What kind of home has he? What is its economic standing? What is its general atmosphere? What of the father and mother? Are they educated? Do they go to church? What of his brothers and sisters? Is he happy at home?

What kind of school life does he lead? Does he like the school and his teacher? What are the attitudes of his school chums toward school? How does he get along in his lessons?

In what religious activities does he participate? Does church appeal to him? Is it the kind of church that would appeal to boys? What kind of Sunday school teacher has he? Is the atmosphere of the Sunday school such as would interest a boy? Are the lessons studied stimulating to him?

How does he use his play hours? What kinds of play does he like best? With whom does he play? What is his attitude toward regular athletics? Is he much addicted to the movies?

Are there any conspicuous features in the neighborhood that affect his life?

If he works, we should add:

What are the conditions of his working life? Is the job wholesome? Are his working companions a good or bad influence? Is his boss interested in boys making good? Why did he go to work? (See also page 225.)

These questions are, of course, only samples. They are given here to suggest the range of information that may prove infinitely valuable to the leader. The point to notice is that they are in every case designed to bring out the elements of the situation. They do not ask: "Is he good? Is he ambitious? Is he honest?" The point is that most of us—including boys—are a mixture of good and bad, ambition and indifference, honesty and carelessness of strict truth. What we need to know is just what *kind of good* boy is or what *kind of bad* he is. We can make the proper deductions as to his general character when we have the proper information as to his activities. This point will be developed fully in the chapter on charting.

The Discovery of the Group

If the leader is convinced that an understanding of his group and of the individuals within that group is a first necessity, he is faced with the real problem of securing that understanding. It is not quite possible to look a group of boys in the face and then write down a final account of

their situation and their needs, because the characteristics of individuals may prove highly illusive. At best, it is an intricate question and will tax the ingenuity of even the most skilful. Yet even the inexperienced leader can make headway if he is willing to apply a tried method patiently and systematically. Particularly will he be conscientious at this point if he remembers that, in all probability, his real success will be exactly proportionate to his understanding of the actual situation. A first-class leader will seek this understanding. Even if he can discover only two or three *real* interests consciously felt by his boys, he is in an immeasurably better position than the man who insists on working entirely on his own, or some other man's imagination. To tackle *one genuine problem* is vastly more important than to project a program on the basis of general guesswork.

Several suggestions may be made to help leaders become acquainted with boys:

a. A leader must be alert for all signs, indications, suggestions and hints from the boys concerning their interests and purposes. A habit of alertness for these indications and a way of using them in program building are sure ways into the inner lives of boys. (See the importance of alertness for interests in a later paragraph on program building.)

b. A leader should take every opportunity to get into boys' homes. One leader does so by asking the boy to let him see the boy's radio set. Another leader let it be known that he had been much pleased by the invitation to dinner which he had accepted from one boy, and other boys followed the example set. A few minutes in a boy's home does wonders in relieving parental fears, in establishing confidence

and team work, in revealing the background of the boy, and illuminating the boy as he is in that setting.

c. As suggested above, the actual sharing of experiences with boys is the one best way to become acquainted with them. Hikes, parties, contests, expeditions, discussions and many other shared experiences under boy motive power are needed. If these experiences can have the spirit of fun and the sympathetic, tolerant, enriching presence of the leader as the basis of the boy's satisfaction in the experience, the leader will make rapid headway in understanding his boys.

d. Conference with others who are sympathetically interested in the boys of the group is another way of becoming acquainted with boys. A friendly tip from a parent, teacher, pastor or coach may be invaluable in giving light on a boy.

e. Keep each boy in mind as an individual.

Leaders will want to go further and win the confidence of their boys. They will do so by showing confidence in them. Confidence begets confidence. Every method the leader uses in his group should reveal to the boys the leader's confidence in them and their own ability to meet the situations being faced. This must be true whether the situation is one of discipline, one of decision about a disputed point or one of group government.

As suggested before, the leader must prove by his actions that his primary interest is in the well-being of the boys themselves. He will have many opportunities to make boys happier, to help them understand better, to bring to them new ideas around some topic in which they are interested,

to help them make more effective adjustments in situations they face.

As the leader does these things, boys read the evidence of his regard for them in his actions and open up yet deeper reaches into their spirits for his helpfulness. This is the process which must go on.

A leader cannot command boy confidence. He will get that degree of confidence which he is able to and willing to handle and enrich for boys.

Just as a good father strives constantly to deserve the confidence of his boy because of his own sympathetic, tolerant helpfulness, so the group leader must conduct himself so that his actions and his methods constantly deserve boy confidences.

Judge Ben B. Lindsey, of Denver, whose astonishing success with boys is based upon his ability to win their confidence, describes his methods as those which make the boy know that the Judge loves him, that he has faith in him, and that he hopes with the boy's hopes. "Faith, Hope, and Love—these three—but the greatest of these is love."

The Expert and the Amateur

One word remains to be said in case it appears that we have assumed that every leader of boys is to be an expert. Most of us are quite aware of the fact that the analysis of human beings is a very complex task. Complete knowledge could be secured only by a trained observer with a laboratory at his disposal. This is true. But there is another side to the question. The experts in this field are far too few to complete the task which must be performed. Here and there, as in certain schools, the results of scientific

tests of individuals may be available. Generally, this is not the case. The work must be done by amateurs. What the amateur can do is to achieve a proper *point of view*. Though he may never come to the height of a complete understanding, the leader who is watching his boys conscientiously and sympathetically is bound to discover much that is of value. A very little *real* understanding of a *real* situation is separated by a vast abyss from no understanding at all. One successful judgment is the key that unlocks the door; the leader who achieves such a judgment passes out at once and forever from the class of those who, with a confidence as sublime as their ignorance is profound, carelessly impose on others their guesses, and thus deliberately play fast and loose with the imperial destiny of a growing soul. The normal boy will respond readily to one who is trying to understand, and will of his own accord open up further vistas. When the abnormal boy appears, the alert leader will recognize the unusual character of the problem and turn over the case to the expert. Complete success is not within the range of human powers, but the possibility of making headway depends on each fresh understanding. The following chapters are written to help leaders understand the important phases of their task and to increase their skills as they work along with a group of boys.

The first chapters have suggested that the process by which a boy learns makes very strong demands upon leaders for skills in handling both the individual boy and groups of boys.

CHAPTER III

HOW A BOY LEARNS

It will be suggested in the later chapters that there are some underlying reasons why certain procedures or practices are better than others. The methods which a leader uses in forming his group, and in building his program, have been arranged in such order that the last one described was the one more to be desired. The standard which is held as a measure in each case is: "*By which method does a boy learn most?*"

If it can be shown that there are underlying laws which control learning—whether it be learning an alphabet, one color from another, how to be honest in changing money, how to build the habit of doing one's best in all situations or, finally, how to know Jesus Christ—such laws would greatly influence all our practices, methods and procedures in building character.

Some people draw back from so close a study into the methods of character forming, feeling that we are stepping into a field not open for human investigation, and are infringing, thereby, upon trust and faith in God. If it is seen that God is in the process of revealing to man another great set of laws—equal almost in importance to the laws given in the Ten Commandments, or to those given by Jesus—then these laws take on holiness and richness of meaning. Jesus' teaching foreshadows these laws. They lie in the realm of the human mind. Not all of them are

yet clear. Much more earnest seeking, asking and experimenting must be done with all the honesty and faith that men possess before these laws will be understood. But certain of them are now known and must be used if others are to become clearer. They deal with how the human mind learns, how growth comes about.

The Laws of Learning

They are simple laws after all—equally as simple as “Thou shalt love thy neighbor as thyself”—for the first one can be stated, “A person learns what he practices,” or, shall we say, “A boy learns what he practices,” or, using another word, “A boy learns what he repeats.” In educational psychology, this is known as the “Law of Exercise.”

And the second is like unto the first, known as the “Law of Effect,” “A boy learns, or repeats, or practices those responses which are satisfactory to him.”

And a third is, “When a desire or purpose within a boy is urging him into activity, it is satisfying to the boy to respond to, and annoying to be kept from following, the urge of his desire or purpose.” This is called the “Law of Readiness.”

These three basic laws of learning may be proved by any who wish to do so. They are based upon long years of carefully conducted experiments in both animal and human learning.* They are now further substantiated by wide experiments in schools of many sorts.

All the examples given in this book are for the purpose

* Reference is made to Thorndike's “Educational Psychology.”

of showing the workings of these laws in every function that falls to the lot of a leader. As the reading leader is challenged throughout to compare results when he observes these laws with results when he neglects them, it would seem that he will have opportunity to test them out both in imagination and in action.

The first law, "A boy learns what *he* practices," has been known widely for a long time, but just as widely misinterpreted. The two important words are "*he*," which stands for the person doing the practicing, and "practices," which pictures the things that person thinks, feels and does.

The general interpretation of the law has been that "a person learns what some one else thinks, or wants that person to practice." Adults have therefore forced children to do certain things on the basis that, if they did them often enough, they would learn those things and form the habit. But the truth of the matter is that children, under those circumstances, are practicing something far different from what their parents intend. They may be practicing annoyance with their parents, and may be building up a hatred for the thing they are repeatedly forced to do, which will eventually turn them directly from the practice, or habit, which the parents would have them learn. Going to church is a case in point. Many boys, forced to go to church without getting satisfaction from church going itself, are practicing dislike for the church, and in later years, when pressure is removed, they have actually formed a habit of staying away from church.

Fathers who offer rewards to their boys to abstain from smoking until they are twenty-one do so because they believe the boy will build a habit of not smoking. The boy

may do so. On the other hand, he may be practicing in his imagination the joys of smoking, so that at the age of twenty-one—the award having been won—the thing he has practiced in imagination has freedom, and the boy begins to smoke. He had learned, in a very real sense, during the time that he was supposedly learning not to smoke!

Considering these two examples, how does the second law, that of "Effect," or "A boy learns what is satisfying to him," modify the responses made?

The boy continues to go to church because it is satisfying to retain his parents' approval, or, what is more true—and merely another way of stating the law of effect—the disapproval of his parents if he did not go to church would be greater than the annoyance of forced churchgoing. The boy strikes a balance between the satisfaction he would get from staying away from church and the resulting parental disapproval, and the annoyance of going to church and the resulting parental approval. You ask what he learns by going to church under such circumstances? He learns annoyance at church-going; also, some annoyance at his parents for making him go. In some cases he learns to deceive his parents by making them believe he likes it, when, in truth, he does not. All these things, undesirable as they are, he is practising and learning because, of all the responses he could make, these are the most satisfying to him. When a church service is satisfying, parental forcing is not needed.

In the case of abstaining from tobacco until he is twenty-one, in return for a gold watch, the boy finds satisfaction in thinking of the watch. He balances the annoyance at not joining his friends in smoking with the satisfaction of

having a gold watch at twenty-one, and of retaining his parents' approval in the intervening years, and then decides not to smoke. He may find satisfaction in not smoking. He may find annoyance in not smoking, and satisfaction in thinking of himself as smoking. He will practice, in the intervening years, the response which gives him satisfaction, and at the age of twenty-one he has either learned to smoke, or not to smoke, but it is on the basis of what he practices, not what his parents think he is practicing.

The reasons for the misinterpretation of these two laws lie in the fact that people, generally, oversimplify the every-day situations of life. The most prominent phase of the situation is chosen as the one to which the growing boy will make response, when, in truth, he may respond to some meaning in the situation entirely obscure to the observing parent or adult. The meaning which is satisfying to him is the one he practices. Adults may well stop and review what they are doing to children through the misinterpretation of these laws, and consider what is really being learned. Even in physical exercises, where exercises are prescribed, what is learned is quite different from what is generally supposed.

A Sample Situation in Which Learning Takes Place

A mother asked her son to make a chicken coop for a hen which was soon to hatch a brood of chickens. The boy responded with joy and went for his crates, boxes and tools. He thought of how he would keep the chickens dry, warm, protected, of how they would be fed and watered easily and how they could have enough freedom to grow. He had just begun work when his mother came into the yard to tell him how she wanted the coop made. He said:

"But, mother, I wanted to make it a different way."

"I haven't time to argue with you about it now, so please make it the way I told you," she replied.

The boy went at his task and obeyed instructions. There are three ways this boy could have made the chicken coop—his own way, or his mother's way, or a fellowship way in which he and his mother integrated their desires. Would the learning have been the same or different if he had used his own way rather than his mother's?

What did he learn in making it his mother's way?

He learned certain ways of using the tools or modified, a little, ways that had given him satisfaction before.

He hurried through with the task, because it was no longer his, and thus learned to be a little careless, and did not do his best work.

Where a nail bent, or went in crooked, he pounded it into the wood, rather than withdrawing it. He split a board by hurrying to get through.

He learned to be a bit annoyed at his mother for breaking into his plans which were so well formed.

He learned to be annoyed with having to build a chicken coop, and with the chickens themselves, somewhat.

He, seemingly, was obedient to his mother, but in such a spirit that, could she have seen what he was practicing because of the annoyances she had set up, she would not have called it true obedience.

What would he have learned if he had built the chicken coop by his own plan?

He would have learned greater care and skill in the use of tools because of pride in creating something of his own.

He would have learned to desire to win his mother's approval.

He would have enriched the meaning of the brood of chicks, for he would have had in mind, all through, the various phases of their lives for which he must provide.

He would have learned a fellowship with his mother in a situation where both of them had a similar end in view.

If a nail had protruded, or bent, he would have been more likely to have pulled it out. If he had split a board he probably would have replaced it.

His joy in his work would have been manifold, and his annoyances cut to the minimum.

He would have gained confidence in himself.

What would he have learned if he had built the chicken coop in fellowship with his mother?

All of the good learnings which were apparent in the diagnosis of what he would have learned by following his own plans would be intensified here, for they would be strengthened by his wealth of satisfactions around his mother being connected with his own performances.

In addition, the boy and his mother could have talked over any parts of the plan about which they had differences, going into the reasons for the differences until the best plan finally emerged and became mutually understood and mutually accepted. This would make it possible for the mother to share fully her greater knowledge and for the boy to learn something new around each item of the chicken coop where his mother's knowledge was greater than his own.

This is an actual situation. On the face of it, one would be inclined to say that the amount of learning would

not be very different, no matter what the response of the boy might be. But, as the meanings of this apparently simple situation are brought out, it becomes a complex situation. The more meanings the boy becomes interested in, and responds to with satisfaction, the more he learns. Anything which cuts down the number of meanings, or adds annoyance, cuts down the amount of learning.

The third law, known as "the law of readiness," becomes apparent in this example. It can be stated: "When a person is ready to carry out a response, to do so is satisfying—not to do so is annoying."

The boy was ready to make a real plan and build a real coop for the chickens. His purpose and his plan were thwarted, and anticipated satisfaction was replaced by annoyances. If the mother had known, she could have drawn the boy's plan from him, approving here, suggesting a new meaning there, even insisting on a minor change or so, without destroying the anticipated satisfaction of the boy, and thus two objectives would have been accomplished. The chicken coop would have been better built, and her boy would have learned more, thereby strengthening his character.

In order to see more clearly that a boy learns more in carrying out his own plan than that of some one else, it may be necessary to think of the number of actual mechanisms which were built or used in the brain of the boy whom we have just described. For every act, even the most insignificant, a pathway to, through and from the brain was in use. The brain of the boy could be likened to a great central switchboard of a great city. All his responses could be plugged into that board to show the number made

with satisfaction, and the number made with accompanying annoyance.

If the pictures of these responses to the three ways of making the chicken coop can thus be made plain, several facts are also apparent, from which our deductions concerning what was learned will be verified.

In the boy's way of building the coop, the connections will be much more numerous. The number of satisfactions will be more than the annoyances, and the annoyances will be few. Further, the satisfactions will be keen and strong, like the voice through a good telephone connection.

In the mother's way of building the coop, the connections will be less numerous. The number of satisfactions will be greatly lessened, and the number of annoyances will be increased. The satisfactions will also be less intense, like the voice over a bad telephone connection, while some annoyances will be keen.

A boy learns what he practices, and practices what is satisfying to his urging purposes, as these three laws control his learnings. Therefore, his learnings by the first method were far greater and more lasting in effect.

A boy does not practice what is annoying to him or what cross-cuts a purpose, or urge, of his own. Therefore, his learnings in the second case were greatly reduced and had diminished effect because of the annoyance in the situation.

The basic law which governed the mother's participation in the chicken coop enterprise is known as the law of associative shift. Her hazard was one of making suggestions in such a way that her boy would enjoy incorporating them in the total plan. Her method of doing this could be either by force or by associating her suggestions around the in-

terests of her boy in the enterprise so that his interest spread to include her suggestion. This is plain association of ideas. Wherever the boy had made a constructive response to a need in his plan, a new suggestion might be associated with that response so that the boy included it also. The law of satisfaction is operative here. What the law of associative shift especially points out is that adults wishing youth to have the advantage of their and the race's experience must associate their suggestions with the strong satisfactions of youth. Thus the strong satisfactions tend to spread so as to include the suggestions offered. This is the basic consideration in all attempts to help youth profit by experience which others feel is of importance.

These are the main laws of learning. A leader should get into his mind the scientific proof for these laws, by reading appreciatively the many careful experiments upon which they and many corollary laws, not mentioned here, are based.*

Summary

In the next chapter the demands which these laws make upon methods will be gone into more fully. The purpose of this chapter is to show how these laws work in some everyday situations, in a way not generally considered, and to challenge the thinking of leaders so that they will observe these laws in situation after situation, from which they hope boys will get great gains in character.

It is necessary to refer again to the second of the two

* Thorndike, "Educational Psychology—The Psychology of Learning." Starch, "Educational Psychology," Part II, "The Psychology of Learning."

great Commandments: "Thou shalt love thy neighbor as thyself." Here Jesus sets the standard for thoroughgoing respect for personality. These simple laws regarding the way by which a boy learns make the same demands of his elders. They demand that the personality of the boy shall be respected, that adults shall love that personality in so fine a way that they will treat it even as they would treat themselves, or want others to treat them. It is thus that Jesus foreshadowed the revealing of these laws to mankind. His law adds power to the demand that these be obeyed.

CHAPTER IV

THE IMPORTANCE OF GROUPING

The leader probably feels very keenly that if he could deal with one boy at a time he could manage pretty well, but that the group seems a big handful. It is a big handful. Mark Twain said that it was easy enough to handle small boys. "All you have to do is to call out the militia."

The ease or difficulty with which a group is handled depends largely upon the basis of its selection or grouping. Many leaders get into difficulty because they do not see why boys can not be thrown into artificial groupings according to age or size, and have as rewarding experiences as they would if the grouping was more carefully done.

It is just here that the distinction between third-class leaders and first-class leaders shows up plainly.

For the third-class leader age or size or denominational affiliation, or membership in an association, is enough of a reason for constituting a group. Once such a group is constituted the third-class leader assumes somehow that the group has a life of its own and expects something to happen in the way of a group life. But enough of these groups have failed, disintegrated or split up to prove that these assumptions need examination.

The first-class leader is much more particular about the basis of grouping. He knows that age or weight or size or denominational affiliation or membership in an association

are not of themselves a sufficient basis upon which to establish a grouping without great hazard. If he finds it is necessary, for reasons beyond his control, to form groups on such artificial considerations, he looks at his hazards realistically and attempts to have them overcome quickly by the experiences which the group has.

If we think of grouping on a scale with the most artificial groups at one end and the most cohesive groups at the other, we may have a device for making clear the difficulties in grouping.

ARTIFICIAL	COHESIVE GROUPS
Fabricated groupings	Gangs
Age	Neighborhood groups
Height	Special interest groups

What are the differences between the groups at the Artificial or Fabricated end of the scale and those at the Cohesive or Natural end of the scale?

The fabricated groups have very few established interests in common, whereas the cohesive groups have a great number of shared interests. The fabricated groups face the process of establishing shared interests, while the cohesive group continues to enrich the interests it already has. This is the great essential difference, and the underlying reason for all of the trouble which leaders have with fabricated groups.

This idea of judging a group by the number of its shared interests connects immediately with the laws of learning reviewed in the last chapter.

A shared interest carries with it all of the ideas in the

laws of practice, satisfaction and readiness. It means if a gang has shared interests that the boys have practiced with mutual satisfaction some activity and as a result have within them a readiness to repeat that experience or to follow on into any other experience which is directly connected with the satisfaction they have mutually shared. In fact the word "interests" carries with it these ideas. For an adult or a boy to have an interest means that he prizes or values something about it, which is the same as saying he practices that interest with satisfaction and is therefore ready to practice it again as opportunities present. For two people to share an interest means that these feelings of value and satisfaction are mutually held or shared. Where this has happened a group interest is built and a group readiness to pursue the interest further is a direct result of the sharing.

Here then is the idea of "shared interests" based upon the learning process and furnishing a judgment of possible ways of determining groupings.

Let's see how this works out.

If it were possible always to begin with a cohesive group, leaders would be thrown into the areas of boy-and-girl life where they share their interests naturally. This is the basic meaning of natural groups; boys and girls share their interests naturally in areas which readily form groupings. It takes at least two people to share an interest. Thus a group is formed. The home group has great possibilities of being a cohesive group with a great number of shared interests. Many neighborhood groups have similar possibilities. One has only to examine the life of every boy and every girl to discover such areas of shared interests, centers

of satisfaction, and groupings formed around them. When such areas and groupings are located and a leader shares as a member of the group, participating in and increasing the number and the intensity of the satisfaction of the interests shared, he has the best type of grouping.

But agencies working with groups of boys and girls are not very expert in locating such groups so that groupings have to be formed. Nor are they as expert in helping group members share interests as they are in selling interesting activities in which groups conform to the requirements set down.

Therefore when artificial groups are formed their hazards are of several sorts:

1. The leader's purpose, methods and subject matter may be such as to ignore entirely the need for a sharing process.
2. It may be impossible to find interests which will cause a heterogeneous group to share one with another. The interests of the proposed members may be so diversified that there is no possibility of sharing.
3. A leader may not be able quickly to get a sharing of interests large enough in number and variety, or intense enough in satisfaction to compete with those centers of satisfaction and the groupings already operative in the lives of the group members.
4. It is often undesirable to try to set up a new grouping to compete for the interests which are being so wholesomely, wholeheartedly and significantly shared already in important areas of a boy's life.

Any one of these is reason enough for the failure of a group.

Where a fabricated group is set up and may become an interest center and eventually a cohesive group, it becomes so only by obeying the demand for processes by which the members can share interests one with another. The way up the scale from a fabricated to a cohesive grouping is the way of increasing the number and intensity of shared interests. The leader of a fabricated group is therefore under the immediate necessity of helping the group—

1. Locate interests which are gripping enough to stimulate a desire to participate one with another. This is a recognition of the law of readiness. What are the readinesses of the group?
2. Use methods which will make possible sharing in the largest number of interests. This recognizes the law of exercise. It requires a chance to express the readinesses which exist.
3. Help the group to have the most intense satisfactions possible around the located and shared interests. This recognizes the law of satisfaction. It suggests the enrichment of the number and intensity of the satisfactions practiced around the readinesses or interests which the boys value.

Summary

The reason why some artificial groups fail is because there were not shared interests of sufficient number and intensity to hold the members away from the areas of interests and

the groupings already operative in their established centers of living.

The way to make a fabricated group become increasingly cohesive is to multiply quickly the number and intensity of shared interests within the group.

Areas of interests and groupings around them exist for every boy and girl. Agencies attempting to do work with boys and girls in groups would do well to increase their ability to locate such groupings and increase their leaders' skill in participating in the groups' interests most helpfully. This is a special challenge to denominations and the outstanding reason for a team approach to the religious education of boys and girls through their own experience.

Four Groups

In order to keep close to the concrete, let us examine the shared interests of four actual groups, as indicated by those who have observed them.

Description of Group

1. One report shows us the picture of a club of twelve boys, all freshmen in high school, gathered from the better homes of a suburban community. They were all known to each other when the group was formed, and some had been companions for a number of years. Naturally, they were all about the same age. For the most part, their families were identified with the churches of the community, but were not active. School, churches and Y M C A were thought of largely as institutions for the personal benefit of members; the proper thing was to get as much as possible out of each. Since all were of families of at least moderate means, these

boys were active in various forms of athletics and were frequently busy with social activities. There were no obstacles in the way of their advancement, so they had their eyes fixed upon social prominence. The code was the creed of the sportsman. Courage was the supreme quality. They possessed that sense of honor which is boasted alike by young "bloods" and by the more robust type of gamblers. It is hardly necessary to add that these lads were anxious to appear older than they were and were rather toplofty with younger boys.

These boys were aiming toward the acquisition of all the admirable and questionable qualities that we are accustomed to associate with the technical term, "gentleman." They despised eccentricity in any form.

Analysis

It is plain to be seen that the boys in Group 1 are all of a kind. They are a cohesive grouping—because of many shared interests and beliefs. In fact, conformity to type is the chief element in their code. They are all of an age, they wear the same color of socks, they use the same slang, affect the same attitude toward "kids," teachers, ministers and girls. It is a crowd of smug youngsters, insufferably self-satisfied and vain, but of more than ordinary intelligence. There is some very great advantage in having a crowd selected from a natural group of this kind. Individual variations are eliminated, standards and interests are much alike, so it is possible to get the group under way quickly, and it is fairly easy to develop a program that will please everybody. Marked individual characteristics remain, but

there is a sense of unity in such a group from the very beginning.

Description of Group

2. From the records we take another group. It was made up of the members of a class in a rural Sunday school. It was a mixed group. The Sunday school was too small to be carefully graded, so there were boys from thirteen to eighteen. They all came from scattered farms and saw little of each other except when the group met. Their homes were different, of course, but still there were a few definite common characteristics or shared interests. On the farm, the boys worked because everyone has to work. Much of this labor is pure drudgery to a boy. The home of each absorbed a large part of the boy's energy and all looked longingly toward a type of existence of which they had heard and read, where there was more freedom from close parental supervision.

They were all pupils or former pupils of one-room schools. The mixed character of the group was no surprise to them, for they had learned to read and write under a teacher who was trying to handle eight grades at once.

Analysis

There was here a uniformity of rather drab existence, but a large range of individual temper and a wide divergence of age. Group 2 might be called by some a natural group, but in reality it is far from it. The age differences are serious; we know how rapidly the interests of boys change year by year from twelve to eighteen. No mother would fail to recognize the size of the job of building activities that would

suit both the boy in short pants and the youth who has begun to preen his feathers for the sake of the ladies. These boys all share the familiar farm experience, but they do not see each other very much on week days. But these experiences are centers of annoyance rather than areas of intense satisfaction. Besides, they have that basic shyness of the country boy, coming out of long generations during which each family had to work out its own salvation. The leader cannot throw this group over, just because it is badly assorted. He cannot conscientiously disregard any section of it. He has to go ahead with what is before him; he must deal with *his concrete situation*. Formulas will fail lamentably in such a case, but understanding may achieve great results. A proper grouping within the group may help very much. An older boy may be induced willingly to direct an activity in which he would scorn to participate otherwise. If common interests are carefully cultivated, without the neglect of divergent interests, a sense of cooperation without strain may be built up in many cases.

Description of Group

3. Still another type is found in a group that had formed a club for the purpose of developing skill in craps and poker. They met on Sunday afternoons in a barn, probably drawn together by a common passion for devilment. They came from homes below the average, where ideals of any kind were conspicuous by their absence. None of them looked forward to much more schooling; they were all on the point of going to work. This crowd was discovered by a minister. By careful effort he succeeded in mak-

ing them into a church club, under the leadership of a rather young man.

Analysis

Now, Group 3 is a self-selected group. It is held together by a very few but very intense shared interests. The immediate careless assumption might be that this fact indicates that the boys are a natural group and that their interests are identical. The love of devilment is the lodestone that had drawn this group together. There is in every boy who is worth his salt a good, stiff strain of this same quality. Gambling is the sordid decadence of that spirit of adventure which is responsible for most of the progress of the world. Therefore, while these boys have been gathered by a single aim, they may have no solid basis of grouping upon which to build. The wise leader will not be fooled, but will go straight ahead in his endeavor to discover what interests other than the few unsocial ones they shared intensely can be found to replace these unsocial interests and furnish a constructive basis for their experiences together. As they participate in several activities together, likenesses will emerge and possibly a group spirit will gradually develop around the more constructive shared interests.

Description of Group

4. In a downtown church of a large city we have a very different picture from the preceding. Half the boys had gone to work as soon as they could evade school. The other half, the sons of storekeepers or old downtown families, were still in school. Here was one lad who had never worn a white collar; here was another who had traveled around

the world; the minister's eldest son was in the bunch; so was the son of one of the local labor leaders. There were boys learned in the grim science of life on the streets, who had never heard of Robert Browning. There were several types of high sophistication that did not coincide at all. Race differences were marked in the very faces of these youngsters. The social and racial meeting was perfectly represented in this strange group, the members of which eyed each other with furtive suspicion, but could not quite conceal the deeper longing for companionship and friendship.

Analysis

In Group 4 we have a group representing in miniature a deep conflict of humanity. The group is utterly unnatural and it may fall down completely because their interests are so diverse and sharing of them seems exceedingly difficult. It has been selected on the basis of age, out of the congregation of a divided church. There are two sides to the question; the boys really need each other; mutual understanding would help them greatly in later life. On the other hand, if the antagonism is too positive, this working together may only serve to deepen the opposition. Practical difficulties will undoubtedly arise; the working boys could only meet in the evening; the school boys might prefer afternoon activities. Such a problem only underlines again the fundamental principle that each leader must deal *with what he has before him*. His organization will be quite different for this group and will grow out of the development of the group.

CHAPTER V

HOW TO BEGIN

Often the most puzzling part of a leader's task with boys is knowing how to make a good beginning.

Where a leader has a group which has a life of its own because of sharing within the group a large number of interests, the problem of beginning is fairly simple. The leader has only to fit into the ongoing activities and enrich them as much as his experience, his study and his knowledge of resources will permit.

Where the leader must begin with a fabricated group his task is very much more difficult. He has a number of problems, all of them intricate and all of them needing effective solutions almost simultaneously.

1. He has to determine whether or not his group has enough shared interests to go forward on their own initiative. That is, is it a fabricated or cohesive group? Does it have readinesses or interests which can be mutually shared?
2. He has to get acquainted with the members of his group.
3. He has to win the confidence of his group.
4. He has to help his group get under way.
5. He has to help his group organize.

It isn't quite possible to go at the solution of them in orderly fashion, solving one and then giving attention to an-

other. They are all interrelated. To be sure the organization matter can be postponed a little through a temporary organization to allow the natural boy leaders to assert themselves and the purpose of the group to form.

Third-class leaders are inclined to pass by the implications of these problems and begin somehow, risking the values which inhere with the expectation of a recovery after the group gets under way.

It is possible, however, to work out beginning procedures which will give the leader information on all of these problems and further their solution. This is the endeavor of first-class leaders.

To attempt a beginning by any set method without knowledge of the group is to court disaster.

If a leader is thoroughly committed to the use of democratic procedures and determines to use them in the opening meetings without knowledge as to what his group's experiences are, he may find himself with a group which has no experience at all to fit them for democratic participation. The group may have been accustomed to strict discipline and to running wild when that discipline is not present. To begin with a thoroughly democratic procedure with such a group is to ask boys to do what they have no experience or no habits for doing. Such habits would need to be built gradually.

Similarly, to be committed to a set program as an opening procedure without knowledge of the group may cause a leader to offend boys who have had experience in determining what they will do, and who, therefore, expect to have the opportunity of deciding what they will do.

This all sums up to the necessity of suiting the opening

procedures to the experience and standing of the group in light of the problems for which the leader must find satisfactory answers.

For a fabricated group, the opening meetings are most important. They must be full of gripping interests in which boys lose themselves with abandon. They must furnish a way whereby boys can share with one another with intense satisfaction interests which are gripping the boys themselves. Only with such sharing will it be possible for the leader to change the fabricated group into one more nearly cohesive and therefore more nearly interested in maintaining the life of the group.

Such affairs as eating together, team play, events of extraordinary importance and interest with a maximum amount of boy initiative energy and group cooperation are the activities most often needed for opening meetings of fabricated groups.

Several ways in which leaders have begun work with their groups will be outlined with some evaluation of each method. From this outline it is hoped that leaders will be able to judge of the sort of thing which they might attempt successfully with their groups in the opening meetings.

A Group Interview

Some leaders will be interested in using the plan described in Chapter XI, page 158, as a beginning for a group interview. This plan allows for the large participation of the boys themselves, and gives an opening chance for the leaders to size up the past experience of the group. He will be able to see what their attitude toward their leader has been in the past, and to get some idea of the lengths to

which he may have to go in winning for himself the confidence as well as the cooperation of the boys in any plan that he may want to work out through their interest. This procedure will also give him valuable material about each boy and about the needs and interests of each boy, which may be of use in determining programs. In this connection it would be well for him to read again those parts of Chapter I which deal with the reasons why a leader should know his boys as individuals, going over some of the suggestions as to the type of interview questions suggested.

A Sample Fourfold Program

Some leaders will be interested in beginning immediately the program which they may want to use with the boys. With some leaders, a plan to introduce parts of the program itself seems the best way. With other leaders, a plan to present the ideals and purposes back of the program is the best way.

Samples of both plans are given. The program procedure might be as follows:

Introductory statement about the club and the leader's experience and desires, with a description emphasizing the novelty of a fourfold program, and mentioning an activity from each of the intellectual, physical, devotional and service phases.

Devotional. Discussion: "How Shall a Boy Spend His Spare Time?"

Service. Citizenship test, page 57, Elective 4 ("Pioneer Tests"). Have each boy make a list of the ten leading citizens of his country. When they have all done so, have each boy read the lists of the other boys. Ask each boy to tell

his reasons for choosing one of the men on his list as among the greatest in the United States.

Intellectual. Observation and collection test, page 21, Elective 3 ("Pioneer Tests"). "The leader may place twenty-five small articles on a table, cover them with a cloth, uncover them for one minute while the boys observe them, then cover, and have them write a list of the articles."

Physical. Choice of group games from the "Pioneer Handbook," pages 345-382. Explanation by the leader of what he has done in the evening's program and some word as to what may be expected in the next meeting of the group.

This procedure will not rank with the opening meeting, where the leader tries to discover the type of boys he has to deal with. It may introduce a fourfold program effectively, but it leaves much to be desired as far as the boys themselves, and their own desires for a program, are concerned. It rather sets up the idea that the leader will carry the full responsibility for programs hereafter, and does not challenge the boys with their inherent responsibility for their own character development through purposeful activity, which they themselves initiate.

A Ritual for the First Meeting

The second approach to the fourfold program may be by use of a ritual, to explain the basic ideals and purposes of the program. The leader may have made a ritual of his own, or he may have taken other rituals, including the two which are given here as samples. He may have made copies for the boys, from which they could read their parts, after he had fully explained the nomenclature. This is an ex-

ceedingly interesting plan and a convincing demonstration for adults to watch.

Several samples of rituals are given in the Appendix for the guidance of leaders and boys in this matter. (See pages 198 to 206.)

The use of rituals for an opening meeting is excellent for introducing the fourfold program, either the Pioneer or the Comrade section. But it is a direct suggestion that the boys shall approve, without having had the opportunity of looking into it, the Christian Citizenship Program. This the group should do with real belief. They should be allowed the opportunity of making their own ritual, thinking into the reasons for the statements that are their own, and adopting it upon the basis of belief rather than upon the basis of saying something which the leader may consider effective. Basic belief and ownership are all-important in any rituals which a group may want to use. The ideals of the boys may be greatly developed as they work out a ritual of their own. Rather than as an opening meeting, therefore, it would seem that the ritual should be introduced after the boys have worked upon one of their own, and have come to use it with a sense of worship because of the belief which has been engendered in the process of creating it.

The ritual included in the Appendix, page 204, is a sample of the fine meaning which a boy will work out, and a group of boys think through, if they are given the chance.

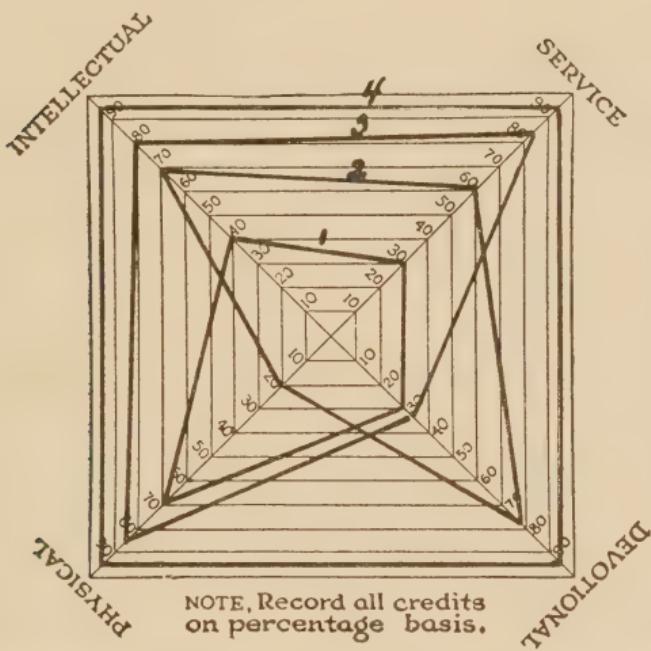
Charting Public Characters

A third direct introduction to the Christian Citizenship Fourfold Program is for a group of boys to work together in the charting of several public characters whom they may

know. For this purpose the square chart of the Pioneer charting system, as shown on page 51, is used. The leader draws that upon the blackboard, or upon a larger piece of plain paper, with zero in the center, with 100 per cent at each corner, and with each of the diagonal lines—radiating from the center to the four corners—measuring one of the four phases of the program organization. The diagonal to the left upper corner measures the intellectual development; the one to the right upper corner measures the social development; the one to the lower right measures the devotional development; and the one to the lower left measures the physical development. Having explained this, the leader may turn to the group of boys and say: “What would you give (*name some athlete or public man*) on his intellectual development?” The boys will call out some grades and the leader may learn from the boys why they think such a grade should be given. He will allow the discussion to continue until the information in the group seems to be exhausted, and then either strike an average of the grades mentioned, or award a grade, if unanimity of opinion has been reached. Similarly, on the other three sides of the development, the grades will be given and the per cents located on the proper diagonal, the points being finally connected so as to form a four-sided figure.

It will be to the advantage of the leader to have the group work on several types of men, to bring out the several types of lop-sidedness which come as men develop. The unintellectual athlete is one type; the bookworm or intellectualist another, etc. It will also be well to get some one man who is most nearly four-square on the chart, as a basis of comparison. Bible characters may be used on the chart, en-

tirely, if the leader so desires. Interesting pictures will result from Samson, David, Moses, Saul. Quite as interesting pictures will result from modern men whom the leader may choose.



1. A PROMINENT ATHLETE.
2. A GREAT INVENTOR.
3. A PROMINENT PROFESSOR.
4. A FORMER PRESIDENT OF THE UNITED STATES.

Above is a composite chart, the work of some fifty or more groups, using this method on four men of recent times. From this chart the leader can turn to the boys, ask whether or not they would like to be charted, and make the opening for personal interviews.

This procedure is of real value because it deals with actual life situations and at the same time brings out the

sort of ideals which make men become what they are. It is worthy, also, because it lies in the realm of the boy, and thoroughly respects the possibilities which are within him. It is worthy because it sets up in the boy a very natural desire to be measured himself, and to discover for himself the places wherein he is not yet expressing himself as he would. It also leaves the proposition as to the program open, and gives each boy the opportunity of deciding for himself whether or not he will become interested in either the charting or the program. It is of largest value because it leads in so many directions. It gives the leader a chance to know each boy individually through charting, and each boy a chance to know the leader. It helps to locate things which may lead to further program developments. It may be the means of winning a belief in the four-square ideal, the loyalty of many of the boys who are interviewed, and the use of the Christian Citizenship Program in the way described in Chapter II, where the leader made a composite chart of his group. It is educationally sound as a teaching method, and leads to an interview, which is also educationally sound.

The Project Approach to a First Meeting

The leader who recognizes the fact that a boy is naturally active, that he has social purposes just as much as an adult, will, even at an opening meeting of his group, take advantage of such purposes as he can locate his group. With these as a start, the skilful, first-class leader will stimulate and guide such purposes until they lead to yet further activity, undertaken always because the group wishes for them. This, again, is the "project method." In the long run, this

leader will do the best work in character development because he will be working always with the interest of his group, and will be working always with the laws of learning as his basic theory.

An Example

A leader of this class came to a group of boys who previously had always had things decided for them. His first meeting was in a gymnasium. Here he tried to get the boys to decide what they wanted to do. But to decide what they wanted to do was so new to them that the group cohesion failed and they became individuals. For one hour this leader allowed his group to do as they pleased in that gymnasium, with the resulting bumps, hindrances, irritations, and annoyances which lack of cooperation causes. When the hour was over he called the group together for fifteen minutes and asked questions: "Harry, how could your skinned elbow have been avoided? Joe, how could your accident on the rings have been prevented? Didn't those fellows have the same right on the floor that you did? Were you not out of your turn? Who is to decide who shall use these various pieces of apparatus? If the group should play together, rather than as individuals, would or would there not be a better chance for all to have a good time? What would you like to do the next time we are here?"

The second meeting was a little better than the first, but the group had not yet learned to work together. At the end of the period they were again given an opportunity to think over the fun satisfaction they had enjoyed at this period, in comparison with a former period.

The next time they came they had a little meeting to-

gether before they went on the floor and planned what they would do with every minute of the time at their disposal, the leader guiding the discussion and allowing all points of view to have a fair share in making the decision.

With this beginning on the gym floor, the boys came to see that they got most satisfaction when they considered each other. As they undertook other phases of their work the leader followed the same procedure, until the boys saw that what the group wanted to do most was, generally speaking, what the leader wanted to do. Of course, he now and then made suggestions himself, which he allowed them to discuss just as thoroughly as he had let them discuss their own suggestions. The number of suggestions increased. The unfulfilled desires covered wider ranges of activity. The leader became guide and counselor of the purposes of this group of boys. Selfishness gradually gave way to co-operation. The "do anything" atmosphere, in which the leader found the group, gave way to "do the best thing." The dull, dependent, inert boys became alert, self-reliant, purposeful, cooperative boys, ready to think, plan and carry through those activities which they knew it was best for them to do.

Summary

The year of such leadership accomplished more than all the other years of third- and second-class leadership.

It was made possible because the leader in his opening meeting refused to become the boss of the group and waited and worked patiently until the group could be brought to its senses and become its own boss. This is thorough respect for the personalities of the group. It is sound educationally,

because it provides for the development of the boys along the line of the strongest interest which the group could discover within itself. It is thoroughly democratic in its principle. Each boy had a share in determining what was to be the pathway of the group.

An opening meeting should, therefore, be in keeping with these principles, and any procedure allowing for their complete recognition is skilful.

CHAPTER VI

THE REASONS FOR THE DEMOCRATIC METHOD WITHIN THE GROUP

In an earlier chapter the demands of the laws of learning were illustrated by an everyday incident in the life of a boy. It was clear in the illustration of "building the chicken coop" that the mother's method failed to conserve for the boy the opportunities for learning which inhered in the situation. It was also clear that her method could have been such as to respect every chance the boy had for growth.

It is necessary to study another everyday situation which arises in the life of a leader and a group in order to set out clearly what the demands of the laws of learning are upon method, and to show by example the reasons for a democratic method.

Two methods of meeting the same situation will therefore be described.

Plan I

Leader No. 1 hears that his group wants to go on a hike. In his office he recalls the experience he has had with his group and works out a plan for the hike. At the next meeting of the group he announces:

"We are going on a hike next Saturday afternoon. Each boy will bring his own lunch and his own carfare of twenty cents. We will meet at the corner of Fifth Avenue and Polk Street in time to catch the 2:20 interurban train to Holiday and hike from there to Lost Creek.

"We will have some games there, cook whatever the group needs, and plan to catch the 8:30 train from Holiday in order to get back here between nine and nine-thirty o'clock."

On the hike one boy climbed a fence and picked apples. The leader said: "You know that is not right. You ought not to steal apples. You go find the farmer, pay him for the apples and tell him you are sorry you picked them." The boy did as he was told. With this one exception, the plan for the hike carried through in excellent fashion, and the boys had a happy outing.

Analysis of What the Boys Learned

What did the boys learn from this experience? What did they practice? What were the sources of their satisfaction? They learned to listen carefully to a plan and to fit themselves into it. They practiced asking the leader what to do in the various places where they had decisions to make. They obeyed the requirements set down. They learned what the leader thought about stealing apples and watched the humiliating scene that one boy had to go through to make up for taking the apples. They went through the experiences of the day under the plan of the leader, looking to him for next steps and directions in all uncertain situations. They had a fine time, with satisfaction because of the little there was to worry them, and they called it a great hike because of the fun they had along the way in the freedom of the out-of-doors with no restraints. The plan for the hike was the guide throughout the day, and the plan worked to perfection.

Plan II

Leader No. 2 hears some boy suggest a hike. He asks: "Do you fellows want to go on a hike?"

"Yes," they cry in unison.

"When shall we go?" the leader asks.

"Let's go Friday night."

"No, I've got to study," one boy says.

"No, I've got to be home that night," a second says.

"Let's go Saturday morning," another suggests.

"I can't, for I promised to chop wood Saturday morning."

"I've got to wash windows," another asserts.

"Let's go Saturday afternoon and cook our supper."

"Yes, that's good," and they all agreed.

"Shall each bring his own lunch or shall we cook a group supper or what shall we do?" asked the leader.

"Let each boy bring his own lunch," one boy suggested.

"No, let's cook 'kabobs' and have each boy bring part of the stuff." That suggestion won.

"Who will bring the steak, who the bacon, who the onions?"

"How about the rest of the supper?"

"Where shall we go?"

"Where shall we meet?"

"What time shall we meet and what time shall we get home?"

The leader asked all these questions and allowed the group to talk and think about them until a group opinion was formed.

On the hike one of the boys climbed a fence and filled his blouse with apples.

The leader asked: "Is it all right to take apples like that? Let us all get our pockets full, if it is right. What do you think about it?"

The boy who took the apples asked: "Isn't it all right to take a few?"

Another boy said: "I think it is stealing to take apples without the farmer's permission."

They talked it through and decided it was stealing. Then the leader said: "Well, what ought John to do about those he has in his blouse?"

The group decided to go with John to find the farmer and ask him if he wanted pay for the apples John had picked.

All through the hike the group were responsible for thinking through the best ways of meeting the various situations which arose, and the leader kept them thinking until all the values in each situation had been considered and decided upon.

Analysis of What the Boys Learned from II

What did the boys learn from this democratic method of leadership?

What did they practice? What were the sources of their satisfactions?

First of all, they learned that theirs was the task of determining the details of the hike.

They learned how to plan the details of a hike together. They evolved a satisfying plan of their own. They developed interest and purpose around their plan. They tied up in their imaginations every phase of the plan and developed a satisfaction in anticipation.

In each place where they had to make a decision, all the values inhering in the situation were considered. This was partly the leader's method.

They learned to have confidence in a group opinion, wherein their own contributions were accepted at full value.

They learned to regard the opinion of other members of the group. They developed some ability in judging values in the situations they faced.

They decided, without coercion from their leader, what stealing apples meant, and made a judgment on that problem with the full evidence considered.

Comparisons and Contrasts

In general, it might be said that Leader No. 1 originated a successful hike plan and fitted the boys into it with real success, whereas Leader No. 2 used the development of the hike plan as a way of getting boys to face a great number of situations in which there were values worth their while considering.

It is necessary to bring out sharply the contrasts in method, under the laws of learning.

Self-Confidence in Plan II

Leader No. 1 throughout was having his group practice, and getting satisfaction from, dependence on him and his plan. Nowhere in his plan did he make provision for the day when he could not be along. Nowhere in his method did he recognize the fact that boys must be educated to self-confidence.

Leader No. 2 throughout was having his boys practice,

and get satisfaction from, solving their own problems. His whole plan recognized the fact that he might not always be with them. They had a joyful experience and from it learned to do the many necessary things in making a hike a success. His method fully recognized the fact that self-confidence must be built by boys. Enabling them to have rewarding experiences, wherein they have carried the responsibilities and wherein their own purposes were tested, was his method of building independence of judgment.

At the end of several such hiking experiences, Leader No. 1 could not leave his group and be sure that they would know how to plan and carry through a successful hike, for he had given them no practice and no satisfaction from plans of their own. Leader No. 2, on the other hand, could feel confident that his boys knew how to plan and carry through a hike with great joy and success, because they had practiced it again and again in fellowship one with another, and depending upon one another.

Leader No. 1 used an autocratic method. Leader No. 2 used a democratic method.

More Learning in Plan II

It is clear, also, from a study of what was actually learned, that the experiences of Group No. 2 were very much more worth while than those of No. 1. For several reasons, Group No. 2 learned, practiced, and got satisfaction from a great many more situations.

The learnings of Group No. 1 were narrowed to the activities along the pathway of the hike itself, and to the general satisfaction of allowing the leader to do the thinking and planning.

The learnings of Group No. 2 were enriched by the necessity they were under of facing, as individual boys, the decisions about time, place, lunch, and other inhering situations. They had to deal with motives; one boy had promised his father to cut wood. They dealt with the idea of fellowship—"Let's make kabobs." They had to think of ideals—"What is stealing?"

The contrast here is exceedingly sharp and most important, for this is the realm of character values. The democratic method is far ahead in conserving character values.

Concomitants Determine Learnings or Character Development

Now the character values and the opportunity to make character reside in these associated values. A hike plan put over by a leader has very little of character-making opportunity in it, but allowing boys to face all the values which inhere in the making of a hike plan, and all the decisions necessary to carry it through, opens up so many associated activities and standards that a hike teems with character-building opportunities. The hike is the direct project wherein all these values are associated. Such concomitants, or related effects, determine the values for character.

After all, it is how the boy feels about the hike, how he feels about the decisions he has made—the satisfaction, in other words, which come to him as he faces problems and makes decisions on the basis of the inhering values—that determine his character. Leader No. 1 did most of the character developing for himself, but Leader No. 2 conserved for every boy every opportunity he saw whereby values

could be brought up for consideration, decisions made, and satisfaction result, to the boys in the activity. He obeyed the laws of learning.

In every activity there is a central, or main, objective, such as the hike itself. While this may be the main reason for the interest and the purpose which drive the boy in the activity, the character values are in the associated situations, or concomitants.

The building of a chair does not itself make for character; but such concomitants as care in handling tools, desire to do a master workman's job, desire to have no flaws, desire for winning approval because of real merit or quality or character of the work, painstaking effort in studying what is necessary for high quality of finish and color—all these do mightily determine character.

The collecting of stamps of itself is not a character-making job, but order in arrangement, neatness in pasting them in, desire for ability to distinguish colors in order to know values, earnest search for the latest and best information about stamps, and study of history and politics in order to know stamp values, are all pathways along which character is made.

That is but to say again that the motives, feelings and desires which accompany an activity and determine its satisfactions or its annoyances determine, also, its character-making values.

Intense Satisfactions Determine Permanency of the Learning

One other sharp contrast remains to be pointed out in favor of the democratic method.

Leader No. 1 failed to provide opportunity for any intense satisfactions. There were almost no boy purposes concerned in the hike other than the general one of taking advantage of the opportunity for fun with the other boys—fun in eating and other incidentals along the way.

Leader No. 2 used only boy purposes and boy interests. He did his best to allow these to form around as many phases of the hike as possible. As boys formed these interests, they immediately projected themselves forward into the hike; their imaginations went forward to it in many decisions; they formed desires and anticipations which reached toward the future, leading them along from one plan to another, a bit modified to suit some new desire. As the plan worked out and these desires were realized, the satisfactions from them were of an intense sort which remain long in the memory of the event, and, most important of all, reach forward to another day, or lead on to further activity.

The character values here are worth noting. As the values in situations are recognized and the responses to them made accordingly, the satisfaction has both a backward and a forward reach. It is connected with the event itself and reaches forward to the next situation, setting up a readiness which operates to make the next response to any similar situation in keeping with the satisfactions in the present one. For example, if a boy, in going on the hike, has been honorable with all his duties of home life, honest throughout the hike, unselfish at lunch, cooperative in making the phases of the hike a success, willing to help other boys in the experience, he has practiced some real values. If these are intense satisfactions, they will carry over to the next situation. It is most desirable that they should. A

democratic method of dealing with a group will provide for these intense satisfactions and help build readiness to care for the situations ahead, whereas the autocratic method fails badly in this respect.

The laws of learning require, therefore, that the interests and purposes of boys shall be given right of way in a democratic method, and that along this right of way the leader shall seek and conserve for boys every place where values ought to be considered. He thus opens up to them great new meanings, in the consideration of which they grow and are led along to still further activity and yet richer meanings. All along the way they are building their characters by the satisfaction in activity wherein their own interests are working out. They are gaining confidence in their own abilities to meet successfully the many situations around a hike; they are determining the values which, in turn, will determine their responses to similar situations in days ahead.

Leader and Boys Working Together

The leader's function, from this viewpoint, is that of comrade along the road; that of opening up new meanings in all "forks of the road" situations where a boy has an interest or purpose, and in which he must make a decision. Thus, one decision leads on to the next, and richer experiences come.

From the point of view of the boy, it appears as if he were largely in control of his own destiny. He has interests which he is following; he runs into difficulties or a problem. His leader helps him look at the facts of his problem, helps him find the sources from which help may come, and

helps him weigh the evidence from these sources. Through it all, the boy is learning new meanings, determining his next steps, increasing his desires for further rewarding experiences of this sort, and building into himself both the confidence and the power to face the next problem more nearly on his own ability, without the help of a leader or adult.

The boy's rewards are of the sort they should be. His satisfaction is in the activity itself. His interest is in the activity itself. His feelings and emotions are all satisfied by the thing he has done. His rewards were intrinsic. He is prepared to go forward to his next experience with a greater drive or desire, and with greater power.

The Ability to Judge

The democratic method alone provides for the building of the ability to judge. Where the leader dominates, boys do not develop judgments in the situations they face, as they do where they must make their own decisions. This is exceedingly important in a democratic form of government, for sound government, after all, is based upon the ability of the common people to look at situations, recognize the sources of propaganda, judge critically the merits of opposing viewpoints, and make their decisions on the basis of sound judgment. The autocratic method will produce a people who need dominant leaders. The democratic method in dealing with boys will produce a general ability to judge, which, in the long run, may become the sound base upon which democratic government can rest in security.

An Open Mind

The democratic method also gives a channel for the de-

velopment of open-mindedness. As boys find their opinions opposed with reasonableness, as they, in turn, oppose the opinion of others with reasonableness, and find a rewarding solution to the problems which the group faces, they will be building the habit of open-mindedness and willingness to see the values of others' opinions. This process, continued into later life, would mean much to human relationship in many phases where conflicts now reign because of dominated opposing groups.

Summary

It is clear, then, that the laws of learning demand the democratic method, because boys must have the opportunity to become self-reliant and capable of making keen judgments in all situations wherein they are able to understand the issues fully and to carry the responsibility for their own decisions. The democratic method gives greater opportunity for growth, for it causes more values to be considered, it forms more connections with the past values, and it looks forward to more values in the future. The democratic method provides experience with a method which the boy is called upon to know and understand, because of his living in a country governed in a democratic way. He must learn how to judge by practicing judgments with satisfaction, in situation after situation, from boyhood to manhood, and be thus prepared to carry his share of his country's responsibilities and government. He must practice open-mindedness and tolerance, and must search for the just values throughout his boyhood experiences, so that he will be able to practice these modes of attacking problems in his manhood years. Life, today, is calling for a generation which can face the

problems of capital and labor, nationalism and world brotherhood, and of race and brotherhood in a tolerant, open-minded, judicial frame of mind. Such a generation will come only as a democratic method is used in its education, nurture, and training.

CHAPTER VII

HOW TO GUIDE GROUP PROGRAM BUILDING

It is planned that this chapter, beginning with the position of the most inexperienced leader, shall illustrate the range of things which are being done today in building programs by the least skilled up to the most skilled in handling a group of boys. It is hoped that this range will help the leader to determine where he is on the scale of skill in program building. It is expected that he will be challenged to increase his skill in program building as he tries out definitely and conclusively the several suggestions which are contained herein.

The Use of an Outlined Program

Probably the thing a beginning leader is most tempted to do is to take an organized program, with set tests, and look through it until he comes to programs which other leaders have found successful with their groups, or until he finds a program divided into week-by-week meetings for the full year around. He rejoices in the definiteness of what he is to do each week, and feels that his job has become a pleasure, because he can administer one of these programs each week, with a feeling that, over the year, he will cover the whole program and give to the boy the opportunity which leaders, in general, say that boys, in general, ought to have. He feels sure that many of the things contained in the outlines are things in which boys will be interested, and that he can put the other things over. He is sure that the boys will

accept most of the activities, be neutral to only a few, and balk at almost none.

When the year has been finished, a beginning leader, using such a program, looks back and sees that he has kept his group intact. He has added some new members. Some of his boys may have joined the church, and, although he is tired and hopes he will never have to lead a group again, he feels that it has been worth while.

Programs such as these may be useful for a beginning leader in helping him get started. It cannot be emphasized too strongly that a leader must not become dependent upon them.

Generally speaking, leaders who begin and continue with program making on this level never stop to analyze what is happening. If they did they would see that in many cases they are trying to promote programs which cross-cut the most intense interests of the boys. They would see that often, instead of having a good time in their meetings with the group, the time is full of harassing efforts by the boys to break through to that something which is more interesting and in which they have a share. The leader's time is given to irritating efforts to maintain order, while the details of the program drag wearily through to a longed-for closing time when they can send their boys home. It is necessary for the leader to analyze such a situation to determine wherein the trouble lies. If, on the evenings when he is lucky enough to strike and maintain the interest of the group, he would analyze the reasons for his sense of having had a good evening with his boys, and compare it with those evenings when he does not have a good time, he would see that *the trouble is largely with his program and the*

manner of its selection. He has considered program too much and boys not enough. He has thought of boys in general, rather than his particular boys. He has not thoroughly respected the personalities of his boys. He has given them little chance for growth because he has faced and solved most of the problems himself.

At least, it can be said that such a leader does a better job than one who makes no preparation, and who then tries, on the spur of the moment, to put the boys through the exercises which come quickly to his mind. This leader will have little variety to his program, and little, if any, knowledge of what he is trying to accomplish with his group. He will fill the time for the meeting, but accomplish little else. There will be comparatively few shared interests within the group and fewer interests shared between groups.

Typical Programs as Guides to What May Be Done

Another leader turns through the manual looking for samples and types of programs. He sees in general the plan of a meeting of a group of boys. He lays the manual down and begins to think of those samples of programs in terms of his group. His boys pass before his mind's eye and he tries to make some estimate of their interest in doing a thing of the sort recommended for the evening. He makes the adaptation which will keep his boys working at their best, and goes to his group with that preparation. From experience of this sort, a leader will gradually become aware of the things that he can use with his group, and will conduct more and more interesting programs for his boys. It is also quite possible that he will cover a wide scope of material and get a good return from his group, for his guiding

thought is the interests and the needs of his boys as individuals, rather than as boys generally. As he allowed the boys themselves to share in the whole process, he is on the road to skill, himself, and to fuller respect for the personalities of the boys.

Boys and Leader Setting Up Organized Programs

A third leader goes to the manual. He studies out the elements which can go to make up a group program week by week. With these before him, or, better still, before himself and a committee of the boys of his group, he begins to work out a week-by-week program with his group. They think through the things which may be interesting to do just because of the demands of the various calendar celebrations. Such calendars are:

Church calendar, with its various seasons and holy days.

Holiday calendar, giving time off from the routines of daily life.

Seasonal athletic calendar.

Seasonal calendar, which tells of out-of-door and in-door possibilities.

Patriotic calendar, with its various birthdays.

School calendars, with vacation, examination times, etc.

Y. M. C. A. calendar, with its weeks for Father and Son, Prayer, Thrift, etc.

Denominational calendar, with the days important for the church.

From the suggestions which come to him from these sources and from the choice of the boys' committee which is

working with him, he may be able to arrange the activities suggested into a workable calendar for the year.

The programs referred to above offer some suggestions of this method of program building. It is a step in advance when the boys themselves have had a part in making the program. They will, therefore, have a sense of partnership with the leader in carrying it through, and also a sense that if it does not prove interesting they may make some suggestions, with a chance that what they suggest may be accepted. The whole program may, in this way, become owned by the group. As their joy in planning, administering, and checking up becomes evident, the leader may rejoice in a skilful piece of work.

This procedure is also justifiable from the point of view of using, in the guidance of boys, adult or race customs which have proved of such power as to have become yearly observances. These celebrations are most valuable in bringing to a boy race inheritance, giving richness to those observances. They give further opportunity for boys to become acquainted with the ideals which are back of celebrations, and challenge them to enter more fully into the unsolved problems which also cling to most calendar celebrations. Lincoln's birthday might well challenge the boys to endeavor to bring to all classes of people the freedom which Lincoln loved so well. Present-day problems, especially, must find a place in the program of groups of boys.

Boy Needs Determining Program

Let us again consider the experience of another leader who was really anxious to have his work with the group make

a large contribution to each boy. Perhaps it would be well to give his story in his own terms:

"To begin with, I was very much like other men who are asked to take a class of boys and are allowed to draw their conclusions as to their ability to teach from their few attempts as a substitute teacher in a class whose regular teacher is frequently away, and where the boys consequently are challenged to 'get the goat' of every new substitute.

"I, however, took a class having nominally eight enrolled, four of whom rarely came. Of those that did come, one was a particular 'thorn,' as he was always up to some especial mischief. I soon found that I had no real grip on their minds unless I met with them occasionally during the week. So we organized the class, but spent most of our week-day time out of doors, either hiking, 'doggy' roasting, swimming, etc., and, though I got to know the boys pretty well, it didn't seem as though I got it fixed in the minds of the boys that there was a vital connection between our Sunday-school hour and our outside activities. About this time I was asked to be one of a group to meet and hear the Christian Citizenship Program explained. I felt that this program could be made to meet the needs of my class, so I got both a 'Leader Manual' and the 'Comrade Manual,' and read them through during one of my business trips.

"One of our week-day meetings I took to describe the Christian Citizenship Program to the boys, with the aid of the thirty-two posters or charts I borrowed from the local Y. The boys were very much interested and pronounced it 'hot stuff,' thus signifying their approval. I therefore started charting the boys, taking the troublesome ones first. In charting, I stuck pretty close to the Manual, and found this method very successful in establishing the complete status of each boy. I had one room in my home where we had

frequently, as a midweek group, played games, and after I heard one of the boys call it 'our' room, I knew that that was the one fit place to take the boys when charting, as the atmosphere was pregnant with memories of our good times. I took each boy separately, and spent from three to three and one-half hours with him.

"After charting the first boy, who had been my chief tormentor, I noted a change immediately. During the charting I emphasized the opportunity of service in each of the four sides of the boy's life, and the next Sunday two of the four 'irregulars' came in with that first boy I charted. Through his efforts the other two soon came, too, and it was rare when all eight were not there. Through this same boy's efforts we got three new members.

"I had in my class, by the time I got through charting them, eleven boys, and we generally had a star class. The members varied a great deal as to outside activities, which are reflected in the marks made in charting. Thus, before taking up the Christian Citizenship Program, I had tried to bring the interests of boys to a common focus, but they varied so greatly that it is no wonder I failed to hold them. If the Christian Citizenship Program did nothing else, it gave me an insight into the characters of the separate members of the group, which enabled me frequently to make some particular lesson sink into the heart of one or another of the boys. That this did take place I could see by a subsequent change in the habits of some of the boys.

"This program did more, however, than merely give *me* an insight into these boys' lives—it has given the boys themselves a new idea as to the fourfold relations that exist within their own lives, and I know that it has cleaned up the physical and moral lives of several of them, and has led several to join the church. Only half of them were church members before I started with them.

"As to the personal benefits to the leader—don't think they do not count! To feel that I have had the opportunity and the responsibility of giving practical help to a boy, to have him form clean habits—to feel that keen pleasure in seeing a boy 'come through clean' and to know that I have had a share in it—to see the unaffected pleasure light up the faces of each of the boys whenever I happen to meet them, to feel humbly and solemnly that these boys look up to me as leading an ideal kind of life for them to follow, to know that several of them are now leading younger boys—all these make a leader who has had these experiences humbly pray for grace to deserve some of these kindly returns of his efforts, and give inspiration and confidence for new efforts. It helps us to realize what Jesus meant when he said 'and some fell on good ground,' for we feel that we have had a hand not only in sowing the seed but also in preparing the ground."

A Composite Chart of the Needs and Interests of a Group

From the material thus gained from his charting, this leader made a composite chart of his group, by taking the average of all the grades of his boys on each standard of the program. His findings are repeated below.

A Study of a Composite Chart

Let us study this chart, as the leader did, to help determine what suggestion will arise concerning the building of a program.

Notice first of all that Intellectual 3, "Health Education," is 43 per cent. Here is an indication that the older boys have not as yet had the right sort of knowledge or sources

of knowledge concerning their sex development. This is an exceedingly important discovery for any leader to make. Individual talks, experts before the group and the reading of books spring from this need, with many other possibilities.

Note that Intellectual 7, "Woodcraft and Nature Study," Physical 2, "Campcraft" and Devotional 2, "God in Nature

Visualized Development
COMRADES

Group II of Christian Citizenship Training Program

Name 11 Boys

Age 14 1/2

Date _____

Place _____

Detailed Interview given by _____

INTELLECTUAL TRAINING PROGRAM

1. Education	300	304
2. Supplementary Training	100	62
3. Health Education	100	49
4. Reading and Public Speaking	100	62
5. Current History, Trips, and Lectures	100	51
6. Arts, Crafts, and Hobbies	100	32
7. Woodcraft and Nature Study	100	39
8. Personality Analysis	100	65
Total	1000	606

INTELLECTUAL

PHYSICAL

NOTE: Record all credits on percentage basis

1. Home Relationship

2. Friendship and Social Life

3. Community Relationships

4. Citizenship

5. Training for Service

6. Choosing a Life Work

7. World Brotherhood

8. Personality Analysis

PHYSICAL TRAINING PROGRAM

1. Health Habits	200	161
2. Camping	100	26
3. Team Games	100	50
4. Games and Mass Games	100	65
5. Aquatics	100	77
6. Athletics	200	67
7. Physical Examination	100	70
8. Personality Analysis	100	78
Total	1000	574

DEVOTIONAL

1. Public Worship

2. God in Nature and Art

3. Church School Loyalty

4. Knowledge of the Bible

5. Story of Christianity

6. My Church and I

7. Personal Devotions

8. Personality Analysis

DEVOTIONAL TRAINING PROGRAM

1. Home Relationship

2. Friendship and Social Life

3. Community Relationships

4. Citizenship

5. Training for Service

6. Choosing a Life Work

7. World Brotherhood

8. Personality Analysis

Total 1000 574

Total 1000 561

RECOMMENDATIONS BY LEADER OR INTERVIEWER

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and Art," are all much below par. The greater part of the out-of-door world was as yet unexplored territory for this group of boys. Here are program possibilities without end.

Note that the first three standards under the Devotional Program are below 50 per cent. Here is a real need. The problem became one of making a vital connection between the lives of these boys and the work of the Sunday school and church.

These illustrations are enough to show how the diagnosis

of such a chart would help a leader locate the program leads from established needs.

But interests, as well as needs, are revealed. Note now that Service 2 and Physical 4 are related, showing something of the social and play life of this group. Here is a bubbling interest which can be of real advantage.

Note that Intellectual 6 is the highest score in that phase of the program. Here are well-developed interests or hobbies and crafts around which programs can be built.

With the results of every interview before him, this leader had many more indices to program making than appear here, but enough are shown to give the value of this sort of knowledge about any group of boys who may be under a leader's guidance.

Programs Growing Out of a Composite Chart

Some of the programs which developed from this composite chart were as follows:

1. A series of three meetings when sex information and sources for further reading and study were presented to the group.

2. Group discussions on "What Value Is There in a Boy's Going to Church?" "How Can a Boy Decide Whether or Not to Remain in the Sunday School?"

3. A series of hikes with "nature study," campcraft and God in nature and art as objectives, the texts of these headings furnishing the program, such as:

Cooking.

Collection of specimens.

Identification.

Sleeping out of doors.

How to see the beautiful in nature.

4. A series of first-aid and life-saving demonstrations and practice meetings, with aquatic tests and training for service tests as the basis.

5. A hobby and handicraft exhibit.

6. A "Find Yourself" campaign for the group, following the suggestions in the texts on choosing a life work.

7. Throughout those meetings a Bible-study course and instruction in group and team games were regular features.

This procedure is of higher caliber because it takes into consideration the most important factors in the situation—namely, the full life situation of each boy. They are primary—program is secondary. Through such procedure the leader may change the needs of the boys into wants, and get the full interest and whole-hearted purpose of his group back of the planning and developing of group programs. When this is true, the leader becomes guide, counselor and companion. He can rejoice in the maximum opportunity for this group to grow. They will grow as they discuss, plan and execute the programs needed by individuals of the group, and because of the purpose which dominates them.

The Project Method of Developing a Program

Another leader went at his job from the point of view of guiding his group in their own whole-hearted purposes. They initiated and carried through those things which were nearest the center of their own interests. He became less concerned with program as such, and more willing to take the activities which his group might initiate and carry through as the medium in which he could do his best work.

In helping their character development, he found these activities the best medium through which he could call to their attention, around actual life situations, those ideals which he thought they ought to face and try out, as guides to their responses in the situations they faced.

This man had an inherent belief in young people. He believed that a group of young people, who have the chance of definite, earnest consideration of all steps in behavior before these steps are taken, are capable of meeting the situations effectively. He was willing to base his leadership upon the belief that, in so far as he could get the boys' unified interest in any on-going activity, he would be able to open up the sort of situation which would give the opportunity for those changes in behavior which are most needed in the life of the boy, and that, as he was dealing with a great number of actual life situations over the year, he would be able to influence the life of the boy and the life of his group on many different points. He would, indeed, do the best piece of work in character development of any of the leaders mentioned so far in this book, and his emphasis would be least on program and most on method of developing a program out of the existing interests of his group.

Here alertness for and utilization of the expressed interests of the group is a necessary skill. It must be coupled with the idea that the activity of the group is so interesting that the boys will have behind their activity the drive of whole-hearted purposes which they, themselves, are following through. The leader must give over ideas of *his* entertaining boys or of *his* arranging things for them to do and then striving to make them interesting. He must develop the

skill of *so connecting* with the interests and purposes of a group of boys that *the boys furnish the motive power*, the boys furnish, out of what they really want to do, the continuity of interest of the group. The leader becomes the guide, the comrade, the encyclopedia of ways whereby these interests and on-going purposes, with which he has connected, may be used most rewardingly by the boys themselves.

The leader should strive to master a process or a method by which interests may be expanded, enlarged, enriched into programs through the initiative and activity of the boys themselves.

This method now needs to be illustrated. The three illustrations which follow should be looked upon as types to guide the leader as he himself connects with similar interests and purposes in his own groups.

EXAMPLE I. A question, expanded into program.

A leader picked up from the group a question and the boys expanded it into a rewarding series of programs, a project.

The question: "Why do we always give food to poor people at Thanksgiving time? Why not give something else?"

The setting: A Sunday-school class at Thanksgiving time had been approached, as the custom was in that Sunday school, with the possibility of furnishing food for a poor family.

The leader's method: The leader *recognized* the question as an indication of interest. *He was ready* for such indications.

He *utilized* it by asking questions:

Why do we give only food? What do you think is the reason?

What would you suggest we give?

The boys expanded the question into the following program, which they put through on their own motive power, the leader becoming one of the group.

It resulted in an investigation on the part of the group of how needy families were discovered and on what basis they were taken care of. The charity agencies and their coordination throughout a big city were made plain to them. This investigation led to the selection of a needy family; a visit to that family to ascertain the exact situation. This was first-hand knowledge of the trials of a poor family and of the things which seemed to be most needed. It led to the final purchase by the boys themselves of clothing rather than food as their contribution to the family by the group, all of this growing out of a question asked by a boy.

EXAMPLE II. A leader of an older boys' group, who had been in the habit of deciding, himself, what the group should do, determined to let the group decide for itself what it should do. That determination led to a series of group meetings of real power and interest, the first five of which are described here as a type situation.

An accepted interest expanded to include other interests closely associated.

The interest: Vocational guidance.

The setting: A Sunday school class of older boys had determined upon their need for up-to-date vocational

guidance and were pursuing the idea. One speaker before the group mentioned mental tests and implied a relation between mental tests and vocational guidance. There were questions and a few minutes' discussion.

The leader's method: The leader asked the speaker to say something further about the relation between mental tests and vocational guidance. Then he asked the group:

“What do you wish to do about this phase of vocational guidance?”

The boys expanded their ideas to include mental tests and developed, thereby, rewarding group programs.

First Meeting

The leader called his group together. He made a frank statement of his position and began questioning the boys about what they would like to do. His first questions got little response, but he kept at it and drew out nine problems, or subjects, about which members of the group had questions of interest. At a second meeting these were arranged in the order of their importance by the group.

Second Meeting

The subject of first choice was “How to Choose a Vocation.” After some discussion as to how they should proceed, the group decided to invite two experts to appear before their next meeting, with the request that each of them should outline a plan whereby the group could really do a worthwhile piece of work for its members, in studying vocations.

Third Meeting

The third meeting was taken up with these presentations. One expert dealt with the individual interview and the tests which each member of the group should have. The other expert dealt with group investigations, discussions of presentations and the group-thinking and study processes necessary to a worthy effort in vocational guidance work.

Fourth Meeting

The fourth meeting of the group was given over to a discussion of these presentations. A committee was formed to make arrangements for individual tests and interviews. A second committee was formed to invite men from various callings, and to arrange for questions and discussions, by the group, on these presentations in order to get the connection between qualifications for each calling clearly in mind.

Fifth Meeting, the Beginning of a Series

The fifth meeting of the group was entered upon with great earnestness, because the plan which had been worked out so carefully was beginning to operate. A splendid series of meetings followed, with trips to factories, shops, clinics and training centers. Through discussion of the personal qualities and character needed for the best results in each calling studied, real gains in knowledge, interest and skill have resulted.

Results in the Group

Whereas, before, the leader had been the initiator, the administrator, the promoter of group programs, depending

largely upon his own experience and doing most of the work of the group, this change made him counselor and guide. His group became the initiating force, the promoters, the administrators, using their own purposes and interests to determine what the group should do. They grew because they faced and solved their problems one after another. Lethargy of interest was replaced by purposive interest throughout the class.

This leader stepped from second-class to first-class ability. He stepped from second-class to first-class results. He made his task over, changing it from something of a burden to a joy dividend from each meeting.

This method of developing program is called most skilful because it best follows the requirements of the laws of learning.

The satisfactions of this group of boys were intense because they were the doers. Their interest was intense because of their purpose. Something for which they had a need, to which they gave thought and in which vital decisions inhered for them succeeded gloriously. Therefore, these boys had their best opportunity to learn, to grow, to build character.

Their personalities were respected throughout, because each made his contribution to every stage of development of the plan. Each had opportunity to put questions and to seek for solutions along the line of his individual interest. Each made his decisions in the light of what most appealed to him. Nothing was forced upon any individual. The plans grew out of each personality represented.

It is impossible to number, or name, the changes in conduct which came with the clash and gradual integration

of opinions within this group, as they made decisions necessary to carry the plan through in democratic fashion. Certainly, it is possible to say that far more was at stake for each boy in this situation than in any other similar number of meetings where the leader did all the work, and consequently there were offered the greatest opportunities for growth.

EXAMPLE III. A problem expanded to include new problems, new information and an earnest search for right solutions.

The problem: "Should petting be allowed at our dance?"

The setting: A club of older boys gave a dance at which some members were more interested in "petting" than in dancing. Some members of the club were indignant, some tolerant, some defendants.

The leader's method: The leader asked such questions as to promote a discussion of the question.

(See page 109 for pattern outline.)

The questions: "Why do some boys pet and some refuse?"

"Just what is the relation between petting and desire for sex expression?"

These questions brought the group to the place where they were confused and asked:

"Who can help us on this problem?"

The programs resulting from this question led to further discussion and an invitation from the group to a teacher of

psychology and religious education to present the facts of sex as known to the psychologist. They learned that the glands of the body are responsible for the sex urge and are constantly at work. They listed and evaluated ways of relieving and using this continuous power. Petting took on great significance as the reasons for it became known, but it did not seem more Christian, in fact, less Christian. They studied the sex practices of older boys and men and listed them under the periods in which they should normally come, "in friendship," "during courtship," "during engagement," "during marriage" and "never." They had, as a result of their inquiry into their problem, a series of meetings during which they were educated properly about the reasons for the sex drive and how Christians should use it for the enrichment of life and love.

How a Leader May Prepare for Club Meetings in Clubs Where Boys Follow and Expand Their Own Interests Into Group Programs

This made a heavy requirement upon a leader, but it was very rewarding, for, as the leader thought through five or six or eight or ten associated interests into which a question or suggestion from the group may lead, he was tremendously enriching his own knowledge, power and personality. He grew ahead of his boys. The leader's preparation and duties may be described typically upon the following skeleton, which contains the subject matter of two meetings of a group and a leader's preparation or preliminary survey as to possible interests into which questions or suggestions might lead on.

This leader went into his first meeting prepared to help

his group discuss helpfully "Giving food to a poor family" and in addition had in mind a number of associated interests and was watchful for questions which might open one or more of them up for further programs. A question did actually lead on to interest in the actual needs of a family. At the second meeting the leader came prepared to help the group discuss helpfully "The needs of the family" and in addition had in his mind further associated interests into which the leads from boys might carry the group. One lead was to "proper housing conditions."

The leader's preparation, therefore, consisted of a study of the interests associated with the present interest of the group. He prepared for the discussion of the present interest and at the same time got a forecast of where it might go. He needed to ask himself such questions as the following as he thought of what might be led into next.

1. What interests are closely connected with the interest now prevailing in the group? (This will lead to the listing of several associated interests as given in the skeleton form.)
2. Which of these interests would it be most profitable for the group, in the light of its personnel and the various interests of individual boys, to follow? These he may indicate as shown by the cross (X).
3. Which of the interests would give opportunity for boys to have experience which up to the present they have not had and which they need? These he may indicate.
4. Which of the interests would give best training for citizenship, world brotherhood, thrift, health or other important realms in which boys need to have satisfactory experiences? These he may indicate.

5. What sort of questions and suggestions coming from the group may lead on into the interest which seems most worth while? (This is a question which will recall his own need to be alert for questions, suggestions, desires and other indicators of interest.) In his group he was then alert for any indication on the part of boys which would lead into any one of the several interests which seem most profitable, and was open-minded about *any interests which he might have neglected* in his first survey. He checked his own judgment constantly by questioning the group to determine whether the suggestions which had arisen seemed profitable for the group to investigate and expand into further programs.

When the interest of the group shifted to an "interest in the needs of a family," he had another list of associated interests, with some more preferable than others.

If it shifted to "proper housing," as it did in the case outlined, he had yet further possibilities and so on, as long as the interest and motive power of the boys continued. One caution should be added. The leader must play fair in this whole matter. He must allow the interests and purposes of his group to determine what comes next rather than his own preparation. He must therefore be ready and willing to have the interest of the group shift to some other field which he may have overlooked entirely. This will be the test of the leader who is really striving to give right of way to boy interests and purposes.

First meeting of the group discussed the idea of: "Giving Food at Thanksgiving to a Needy Family." This led to "Interest in the Actual Needs of a Family."

The Leader's Survey Had Located These Possibilities

✗ History of Thanksgiving.

Number and location of all families cared for by charity agencies.

The cities' supply of turkeys. Where from? How handled?

✗ Cooperation in distribution of food.

→ ✗ Interest in the actual needs of a family.

The giving of money to charity.

Radio celebrations of Thanksgiving.

The market places.

Cold storage plants.

✗ The charity organizations and how they operate.

The Police Fund and its uses in needy cases.

What constitutes a beautiful Thanksgiving basket?

Second meeting discussed "The Actual Need of a Family." This led to, "Interest in Proper Housing."

The Leader's Survey in Preparation for Second Meeting

✗ History of the family.

✗ Family budget schemes.

The problems of poverty and large families.

Living wages and the poverty line.

Mental tests.

→ Proper housing.

• Clothing sales.

City government and the poor.

✗ Charity organizations and how they operate.

Police Fund and its uses in needy cases.

The Day Nursery? How supported? How run?

✗ Employment for women.

How a Leader May Get Variety of Program

The preceding paragraphs are full of suggestions on this matter. However, as a leader is developing skill in this free type of program building, he may care to adopt one or a combination of the following suggestions:

1. The leader may suggest to his group that their program be made up of a combination of the following type of projects: health, handicraft, expeditions, play, story telling, service, discussions, thrift, home projects, school projects, church projects, citizenship projects.

Example: A club might determine that in order to get variety of program, it would undertake one project each month under four of the types of projects listed above. Or the group might determine that it would take four group projects, and in addition each individual boy would carry a project of his own choosing in relation to his home, his church and his school each month.

The leader is referred to "An Experiment with a Project Curriculum," by Collings, for full evidence as to how such a procedure worked out in the life of several groups.

The leader should allow the group to determine which of the many fields seems most worth while to begin with and allow the group to determine what project it will undertake in this field. Then he should let the interest and purpose of the group lead on to associated interests as illustrated in former pages.

Beginnings of this sort may be necessary several times a year but certainly not every meeting.

How a Leader May Use Subject Matter.

If boys were left without the help of adults, their growth in insight and outreach of experience would be slow. Leaders must mediate or pass over to boys along the line of boy interests and boy motive power the experience of the race which pertains to their immediate interest and their prevailing purpose.

Formerly the interest of leaders was entirely in subject matter which the race believed its youth should have, regardless of their immediate interest. Now leaders know that boys will learn more, grow faster, use better, and use more of, the race experience if they can get into it along the line of their immediate interests and prevailing purposes. So the leaders should look on interests first, and then select the subject matter which will enrich them and which will Christianize the boy motives even as these motives direct boy activity.

The leader is requested to read again the three examples of continuous interest in activity (pages 81-87) with the question of how to use subject matter in his mind.

In Example I, it is clear that the subject matter used to enrich the interest of this group was: the coordination of charity agencies and their methods of operation; the needs of a poor family; the considerations back of their decision to buy clothes; and the actual experiences of buying and delivering their purchases.

In each case the subject matter grew out of a need of the group. The leader helped by suggesting the charity agencies, but the boys did the investigating.

In Examples II, the subject matter was vocational guid-

ance, mental tests, aptitude tests, group test experiences, a report on the findings which grew out of the Army tests and the relation of those findings to vocational guidance.

The explanation and use of mental tests grew out of a speech. Note the leader's part. He asked that the relation between mental tests and vocational guidance should be made clearer. Later he brought to the group the name of a man who was proficient in giving tests. The boys persuaded this man to give each of them tests. The leader also opened up the material growing out of the Army experiences with group tests, and a boy studied it to report it to the group.

In this case the interest and motive power of the group led forward to this subject matter, but the leader pointed out the available resources.

In Example III, the subject matter was the dance, the physiology of the sex organs, sex education, sex manifestations and the Christian viewpoint in sex matters.

The leader's part here was to help the group by suggesting a person who could help them understand sex when they became baffled. The boys invited the man. The leader also provided a way whereby the various sex practices could be judged against Christian principles, but all of it was to meet a need and to Christianize motives in sex practices.

The leader's parts in these three examples should be accepted as types which a group leader should follow as he faces the enrichment of interests, the Christianizing of motives and the strengthening of the purposes of his group through the proper use of subject matter resources.

Summary

These various methods of program building are not all on the same plane of skill. The quality of the attitudes which each method causes boys to practice with satisfaction would finally determine which were the most desirable.

Those methods which deal too directly with the needs of boys run into the danger of turning the mind of the boy in upon himself and may develop a self-seeking character rather than a character which loses itself in worthy causes. Such methods may develop selfishness rather than unselfishness.

The great advantage of enterprises and projects which spring out of the interests of a group are that they tend to cause the participants to forget themselves and to give of themselves whatever is necessary to the fruition of the enterprise. This is the basis of Christian character. Therefore methods which produce such practices are termed skilful.

CHAPTER VIII

THE DEMOCRATIC METHOD AND THE PURPOSES OF A GROUP

Doing Boys Good or Bad?

Beginning leaders often have a hazy desire "to do the boys some good," "to keep boys out of mischief," "to fill up a boy's leisure time." Desires expressed in this fashion show that a leader needs to give more time to the study of what he is doing for the boys. He must see that, whereas his desire may seem all right, he cannot be sure that it is so until he knows what the purposes of the boys are while he is "giving them a good time" or "keeping them from mischief." It is the purposes of the boys which count in the situation, for they do the growing. Leaders in this group allow themselves to make generalizations about boys. *They choose activities—things for boys to do—on the basis that boys are interested in doing these things sometimes, and that, consequently, they will be interested in doing them at their next meeting. They do not see the differences between the value of having an activity come when it is convenient to them as leaders and having it come when it is wanted by the boys.* They do not see the difference between setting up a purpose for their group which sounds good to them and expresses the high ideals which they would like to see within their group, and the slower development within the group of the ideas which are to govern its activity. One

procedure disobeys the laws of the ways boys learn, the other obeys them.

Aims and Laws of Boys' Work Agencies and Movements

Other leaders take the ready-made laws of conduct made by organization and agencies working with boys, feeling that they are doing the very best they can by forming their boys into a group and making these laws of conduct the ruling purpose of the group. These leaders choose a Boy Scout Troop, a Woodcraft League Tribe, or a Pioneer or Comrade Group in the Christian Citizenship Program, according to their beliefs or according to the influences they may be under.

In each case mentioned, the agencies dealing with boys have worked out elaborate and idealistic purposes to which they would like to have boys give their assent. These ideals are embodied in the Scout Law, the Woodcraft Laws, and the Aims of a Pioneer.

Leaders say: "If agencies which are working with boys with great success as to numbers cannot outline laws of conduct and a method for making them effective within a group, how can volunteer leaders be expected to perform the task?" Beginning leaders, therefore, turn with great relief to these well-expressed laws of conduct and well-thought-out purposes. Perhaps they may meet their need. It all depends upon the way that the leader goes at the task of making these laws, aims and purposes live and have meaning for his group. No reflection is cast upon any of these laws, but the leader's method of using them with his group is here under consideration. If he says, "This group

is to be a Pioneer Club and therefore will obey the Aims of a Pioneer," he is making some big assumptions, for he sets up as a rule for conduct a standard which his group has had no share in forming. He has become a dominating leader and has missed the values of a democratic method.

The group will only partly understand the meanings of such laws, and the extent of understanding will be as different for each boy as are his experiences. When boys have repeated opportunities for expressing themselves and formulate their purposes in many common situations, and get from repeated experiences that satisfaction which must, in the long run, build up a habit, a purpose will become a common one.

If it is true that boys will understand a code only as they get satisfaction from the experience which formulated it in many situations, then this building up of a purpose within a group is not the simple matter of selecting one by reading, by thinking that it "sounds good," or by belief that it is the sort by which boys ought to live. It is a matter of slow progressive growth through activity. A leader may win a group's assent to a statement of purpose which may never come to control conduct.

If activity and satisfaction from responses guided by an aim or purpose are necessities, it becomes apparent that the way in which a purpose is to be determined is much more within the realm of the boy than within the realm of the leader.

This is merely repeating the demand of the laws of learning upon the process of building a group purpose. It is merely saying again that a real purpose will evolve from a democratic method. It is merely saying further that the

aims of national agencies working with boys are not fool-proof, and will not produce the best results unless used in a democratic method.

Another sound arraignment of the use of the Aims of a Pioneer, the Scout Laws or the Laws of Woodcraft, lies in the psychological fact that general attributes, such as honesty, loyalty, love, self-control and others, cannot be taught as laws and cannot be expected to influence the lives of boys generally. These attributes have meanings only in a specific situation, such as honesty in making change, loyalty to a younger brother or control of one's temper in a basketball game. If a boy's life is to be influenced by such codes, they must be applied in detail after detail of actual life situations. Thus only are they of use in character building. To the extent that they are not now used in this way, they are ineffective.

In former days it was believed that if such generalized virtues as "Honesty," "Self-Control," "Loyalty" were held up before boys that an effect in their daily lives would be directly traceable to these laws. It was expected that a boy who was being taught to be honest would recognize what honesty meant in such varied fields as the use of money, the use of time, relationships with girl comrades, and within himself.

To-day there is a psychological principle which denies much of the old belief. It denies the ability of teaching such generalized attributes. It denies the possibility that the boys can know what these generalities mean outside of their own experiences, and denies the possibility of their bringing influence upon the conduct of boys, unless certain

definite principles are observed in the teaching of such generalized attributes.

The law of "transfer of training" is spoken of as the "carry-over" of training from one situation to another.

A boxer jumps rope to prepare for his prize fight. The law of transfer of training will determine the effectiveness of the preparation. To the extent that the muscles are used in identical fashion in jumping rope and in the prize ring, the preparation is good.

A person learns to run an adding machine. What transfer of skill will there be when that same person learns to run a typewriter? Where the finger movements, arm movements, eye movements, etc., are identical, there will be a possible transfer.

A boy learns the Aims of a Pioneer or the Scout Laws. What transfer of training will there be between that learning and what the boy does in his everyday life? To the extent that his learning of these aims and laws have identical elements with his everyday life situation, there is a possibility of transfer.

By "identical situation" is meant the exact situation a boy would meet in life. If learning these laws or aims is to help him, they must be learned in the identical fashion in which a boy will use them. Generalized statements of them have no transfer of training, no power of carry-over; they must be understood in everyday situations to be effective.

This law of transfer of training is fundamental to all program building. If programs are to influence life, the law of identical situations must be observed. Programs must grow out of life purpose, therefore, to obey this law fully.

Agencies setting up such aims are, therefore, under the necessity of showing how they can be of use in developing character. The principles mentioned require that within the group where these laws, attributes, or purposes are expected to guide conduct there shall be opportunity to think through the actual differences in conduct. It is not enough to illustrate "Honesty" by allowing boys to think through the differences its application would make in the use of money. They must also have the chance to think through the differences honesty would make in all other realms of life—use of time, relationships at home, relationships with girl comrades, and in examinations. These are the requirements of the laws of learning.

But, having observed these requirements, it cannot yet be said that such attributes will influence character. It is only as the boy actually tries out a new response and finds it satisfying that such attributes can be said to influence character. If a boy tries out a response which he has thought through in his group, and is laughed at or is annoyed in some other way in that change of conduct, he may never make it again and the purpose is therefore ineffective.

Summary Aims and Laws of Boys' Work

Agencies, by setting up their own ideas of purpose, do not become real guides of conduct until boys have had the opportunities of responding again and again to situations under the guidance of these purposes. The first stimulus to respond to these ideals, or purposes, must come from a thorough understanding of what these purposes mean, and from a foretaste, in imagination, of the satisfactions in-

volved in responses guided by these purposes. So, whether the leader is willing to recognize it or not, the definite acceptance of a purpose as a guide to conduct is a matter of *slow growth*. The correlation of it into ever-widened fields of endeavor is the process of education and of growth itself.

A leader using the Aims of a Pioneer is in duty bound to give boys the chance to think through every phase of boy conduct wherein these aims should make a difference.

The Project Approach to Developing Purposes

It is necessary to distinguish between purpose as a word defining a goal toward which one strives, and purpose as the drive which causes one to do what one does. The aims and laws of boys' work agencies are usually goals toward which boys strive, whereas, to be most effective, they should be restated in terms of human relationships and situations, so that they would have a better chance of becoming the drive, or purpose, guiding boys in their day-by-day activities.

Some leaders realize that they must develop their boys through progressively growing purposes. They are willing to begin with the actual present purposes of the group and allow these purposes to grow through group activity—initiated, planned and carried through by the group itself. This sort of procedure is thoroughly sound educationally, for it means that purpose is one of the main considerations in any activity. It means that the motives of an individual in the group are made important. It means that, in the social medium of the group, motives will clash and will need to be discussed in order to locate which is the best

motive. It means that, as a group actually undertakes, from the point of view of their present interest and motives, some phases of activity, this activity may enrich their motive from a new satisfaction gained. This sets up the right sort of relationship between activity and purpose, or motive. These elements are closely related—each influences the other.

From this point of view a leader is in the very best position to get his group to create out of their activity and its accompanying satisfactions, their own ideals and high purposes.

A New Standard Developed a New Purpose

This was well illustrated by one conduct change which happened in a boys' camp. These boys were brought together from many different groups. The ideals which they had in coming to the camp were therefore quite different. Early in the period the leaders were aware of the fact that the spirit in the camp was not what they would like to have it, because of low standards on the part of some of the boys who began obstructing camp plans, getting away in order to smoke, and following other practices not to be tolerated among boys. In spite of efforts on the part of tent leaders and camp management, this situation continued. One evening at vesper time, when the boys were in their tent groups for a group discussion before going to bed, the problem "When shall a boy break with his gang?" was up for consideration.

The discussion outline used by the leaders provided for an enumeration of the wrong things that boys know other boys to do, and allowed the boys to determine whether or

not it would be right for those who had seen such wrong-doings to "tell on" their fellows. In some cases the boys decided that it was right to tell. In other cases, not. The leader's next question was "What shall determine whether or not it is right for a boy to 'squeal on' his gang?" Various passages of Scripture were quoted to illustrate the principle. These the boys discussed, and arrived at a principle which they all agreed was right. This imposed on the boys who were in groups where wrongdoing was going on the necessity of facing squarely the wrongdoers, in an effort to get them to change their ways, and, if not successful, of going to the proper authorities, who might bring further influence to bear. Several questions then followed which gave the boys a chance to think through the various things which they ought to do, if they were actually in a position where they felt that they ought to break with the gang.

After these tent vespers were over, in three tents three boys spoke to their leaders concerning practices which were going on in the camp, stating the fact that they disbelieved in them and showing a willingness to help do what they could to bring about the necessary changes. Out of the stand which these three boys took, the standards of the rest of the boys in the camp were soon lifted and the spirit of the camp was changed from one of uncertainty to one of power in character building. It came about because the boys had had a chance to face definitely the reasonableness of the demands of an ideal on their everyday conduct.

This experimental approach to the teachings of Jesus as solutions for life situations allows for the largest possible amount of self-direction and self-confidence through actually

thinking, seeing and experiencing. It allows for the largest possible amount of initiating, experimentation, thinking and inventing on the part of all growing Christians. It allows for the use of the idealism and enthusiasm of youth on the hardest problems. Where adults have failed, youth, working from this point of view and under leadership which will allow the experimental approach to the formation of purposes, will accomplish, through creation, the new desired thing.

From this point of view, the Christian Citizenship Program is a challenge to leaders to help the boys create their ideals in the great varieties of experiences offered. The purpose of the program is to get groups of boys to face the opportunities for experience with all the opportunity of thinking about the many ideals or purposes which might guide their activities, and considers the "Jesus ideal" in these various situations it is using the best method of developing its purposes. As a group creates its ideals in wider and wider ranges of activity, after thorough discussion, the boys in the group are experiencing the satisfactions which come from endeavors where all values were considered. Over the period of years, their ideals and purposes will be formed around actual experiences rather than from the insistence of a leader or any other adult that they should set up, and live up to, any set standard.

Proper Procedure in the Discovery and Use of Group Purposes

Certainly a leader coming to a group for the first time will want to know what the purpose of the group has been. He will want to know how thoroughly the purpose, said to

be the guiding purpose, is in reality consciously accepted and lived out by boys. There are often wide gaps between profession and living. He will want to see whether or not the boys are developing that dangerous habit of giving assent to the highest ideals that can be put before them, but refusing to live their daily lives according to these ideals. He will want to determine, in other words, whether or not the members of the group are developing into unified personalities or whether the work with them has caused this division of religious belief from actual life practices.

Having found out what his group is living up to in their actual life situations, either through the group or personal interview systems, or both, the leader will then want to see that his boys see and appreciate the good values which inhere in their activity, so that the activity will be progressively affecting purpose, and purpose, as progressively, affecting activity.

There are two purposes in every group. The leader's purpose and the boys' purposes. Boys' purposes are generally immediate. A quick success is the usual boy purpose. Only occasionally does the long view which characterizes the leader's purpose also characterize the boy's. Each situation or activity has a purpose for the boy. The leader must bring to that situation all the necessary evidence, so that, out of new responses caused by it, may grow a richer purpose, a better idea of what success in the situation will mean to the boy. This evidence is the leader's best way of giving to the short purposes of boyhood a longer view by the consideration of which a boy may develop progressively better purposes as a result of, and in preparation for, activity.

Discussion Outlines and Purposes in Life Situations

As a help to a leader in this situation, the use of discussions with his group is recommended. Through the give and take in group thinking concerning any problem which is before the group, there lies the best chance of arriving at a solution, or way of behavior, which is thoroughly in keeping with the ideals of the race, and with the respect for the personalities of other individuals who may be involved in the relationship in which the problems exist. In the Appendix * will be found sample *group discussion outlines* which may be helpful as a guide in getting a group to think through the purposes which should guide their activities in their homes, schools, neighborhood, group and other phases of their normal life relationships. Such topics as the following help not only the leader, but the boys of the group, to determine what their purposes shall be, in minute detail, in many problems which surround these relationships.

Home

1. How much is it fair to ask a boy to do at home?
2. Does obedience mean that a boy must not think for himself?
3. What shall guide a boy in his relationships to brothers—and sisters?
4. What standard would you set up whereby to measure the development of a boy's ability to get along well in his home?

World Brotherhood

5. What attitude shall a boy take toward war?
6. How shall the boys of several races in America get along together?

* See Appendix, pages 206 to 209.

7. Is our religion worth exporting?
8. How can money be used to promote world brotherhood?

Use of Money

9. Shall a boy earn his own money?
10. How shall a boy spend his money?
11. Shall a boy save his money?
12. Shall a boy give from his own money?
13. What standard would the group set up to measure the boy's increased ability in the use of money?

School

14. Why should a boy be regular in his school attendance?
15. Why not bluff your way through school?
16. Of what importance is study to a boy?
17. What standard will you set up to cover your school relationships?

Read carefully in this connection the chapter on Group Discussions for information on how to make outlines for problems which arise within the life of the group.

As responses to this wide variety of situations are actually made, and as the boys come to believe in them because of the satisfaction in the resulting new response, the leader who provides the opportunities is in the process of building up life purposes.

A Discussion and Its Result

A mother in an Illinois city was much surprised at a rather sudden change in the conduct of her son. One evening she was wiping the dishes when her boy came and

took the towel from her hands and told her to sit down while he finished the dishes. She was quite surprised, because the boy had never been required to participate in the necessary work in the home, the feeling being that with his studies and his play he had his hands full. When the boy had finished the dishes he came into the room where his mother was. She asked him how it was that he had offered to wipe the dishes. He responded:

"You remember my telling you that our Sunday school class had taken up the fourfold program? Well! Part of the requirements of that program is that a boy shall 'give evidence from his parents that his home discipline and relationships are satisfactory.' At our group midweek meeting we got to talking about what were 'satisfactory home relationships.' The fellows of my group seemed to think that it was not right for any boy to 'ride on the backs of his parents all the time.' They all agreed that every boy ought to have some share in carrying the responsibilities of the home. Some of them said that they would help their mothers do the dishes. So I thought that that would be a good place for me to begin."

Here was a boy who never before had faced the ideas of cooperating with his parents in making his home possible. A wise leader provided that opportunity, instead of trying to hand over to the group a belief of his own. In the group discussion which followed, evidently this boy was convinced that the demands of the ideal presented were the right demands. That conviction was strong enough to cause him a little later to make a right-about-face in his home activity. He ceased to be careless, non-cooperative boy—in at least the particular he had thought through—

and became a more thoughtful and cooperative boy on the basis of his own belief. He formed a new purpose in at least one area of his life.

Imagine a leader allowing group opinions of this sort to be formed over the wide range of boys' activities. Imagine also the leader providing for an activity which will give the boys an opportunity to express themselves in the field which their discussions have covered, and to check up on their responses, and you have some idea of the power in character changes which this combination of discussion, activity and check-up will produce.

How to Lead a Discussion of Any Problem the Group May Face

The following questions are so ordered that they serve as a "type outline." It is a simple guide by which a leader can help a group discuss puzzling situations or problems.

Each leader will add new questions in each section, according to his experience. The questions will need adapting to the situation being discussed.

A PATTERN DISCUSSION OUTLINE

I. QUESTIONS WHICH WILL HELP TO DESCRIBE FULLY THE SITUATION BEING FACED

1. Why is there interest in this situation?
2. What individual and groups are concerned in the situation?
3. What is at stake for each person (or group) involved?
4. What appears to be most important in the desires of each person or group concerned?

110 GROUP LEADERS AND BOY CHARACTER

5. What does each person or group fear will happen if wrong decisions are made?

The leader will use part or all of these questions, depending upon the simplicity or complexity of the situation or problem being discussed.

II. QUESTIONS WHICH WILL BRING OUT THE UNDERLYING ISSUES IN THE SITUATION

1. What reasons does each person or group concerned give to establish their views?
2. Are these reasons sound?
 - a. To what extent are they true to the best experience of people?
 - b. To what extent are they sound religiously?
 - c. To what extent do they obey the laws of growth?

The leader would introduce here any Biblical material or other experience which would help the group see the full implications of the problem.

III. QUESTIONS WHICH WILL BRING OUT THE "LIVE OPTIONS" OR POSSIBLE WAYS OF MEETING THE SITUATION

1. What are the possible ways of meeting the situation?
2. Which one seems best to recognize the truth in the situation?

The discussion should continue until the full meaning of the proposed solutions are understood and their worth analyzed. Out of the discussions a solution should emerge for trial.

IV. QUESTIONS WHICH WILL HELP TO MAKE THE OPTION DETERMINED UPON EFFECTIVE

1. What changes in present practice would the chosen solution cause?
2. How can the chosen solution be made effective?
3. How can those concerned be helped to see its reasonableness?

How a Leader May Help Boys Analyze Their Motives and Attitudes

If boys must feel a sense of satisfaction in all conduct which they choose to repeat, it is necessary that a way be provided whereby they analyze for themselves what they have done in such a way that they will feel annoyed with those places where there is failure in knowledge, motive and conduct, and satisfied with those places wherein their motives and conduct were bettered. When that appraisal has been made, there should also be opportunity for a forward look so that the boys may imagine how they will meet similar situations in this better way when they arise again.

The skills involved here are largely those which the leader would use when chairman of any discussion. A leader must have the following skills in order to help boys analyze their motives and attitudes.

- (1) A skill in asking questions which cause a review and analysis of an experience.
- (2) A skill in bringing in subject matter such as the Sermon on the Mount or biographies of great men which will help set a standard against which to judge the experience.

- (3) A skill in helping a group to judge of the experience against that standard.
- (4) A skill in helping a group determine how the situation could be better solved.
- (5) A skill in helping the group to generalize their decisions to include the wider outreaches of the same situation.

The leader will find that all of these narrow down to an ability to ask the right type of questions. It will be profitable for leaders to review the outline of questions for use in any problem the group may face (page 109) in order to see the questions which illustrate the various skills described above. If leaders will analyze several discussion outlines and begin to practice by helping groups review their experiences against the teachings of Jesus, or the laws of growth, or the best experience of the race in any given field, he will soon acquire these needed skills by his practice.

How Everyday Experiences Become Christian Experiences

Boys learn to be Christian by practicing Christian responses to the variety of situations which make up their lives and by having an accompanying sense of satisfaction.

A leader or a boy who reviews his own action can almost always find ways by which to improve what he has done. Few responses are perfect. Almost all the responses boys make in their life situations can be made better.

How then do everyday experiences become Christian experiences? By having in them the quality of action which fits the demands of Christian principles. Boys must practice

or respond to situations in Christian fashion if they are to be Christian.

Some of the things a leader must do and some skills he must develop are mentioned below. Experience in these realms will help leaders understand more clearly the importance of these factors in helping everyday experience to become Christian experience.

- (1) Help boys begin with their present standards of action and change them to better standards on the basis of practice with satisfaction.
- (2) Help boys enrich their interests, strengthen their purpose and Christianize their motives through the use of subject matter pertinent to their interests.
- (3) Arrange situations so that the most inclusive variety of beliefs and opinions which pertain to the situation are represented in the group which faces the situation. This arrangement will demand tolerance, search for the truth in all viewpoints and fellowship in meeting the situation.
- (4) Help boys to evaluate their experiences against the requirements of Christian principles and to plan their projects so as to make their new beliefs operate in their experience.
- (5) Set such a positive example of Christian behavior that, by the law of associative shift, the values you practice may be caught up into the experience of boys, may be recognized by them as Christian, and practiced by them with satisfaction.

How to Help a Group See the Outreach of Situations It Faces to Nation-wide and World-wide Prob- lems

How can a leader teach the importance of missions, of world brotherhood, of tolerance among races, of peace on earth, of good government and of economic justice, unless these are caught up in the experience of a group? If a boy cannot learn what he does not practice with satisfaction, how can he be led to practice world brotherhood or peace on earth with satisfaction? In answering this question we are almost entirely dependent upon skills in the leader.

A boy's everyday experiences must be related to nation-wide, race-wide, world-wide events so that his interest and purpose and motives carry through his immediate experience and have meaning in the largest aspects or outreaches of that experience.

A boy who always adjusts himself to any opposition by loss of temper and flying fists is the root tendril which makes war possible.

A girl who laughs slyly at and sneers at a girl of a foreign race is the root tendril which nourishes race hatred.

The boy who always strives to win by taking advantage of others is the root tendril of economic injustice.

These relations between everyday situations and the troubles of the world must be made clear. The boy has no habit to help him do this. The leader must help him build that habit. The leader has several ways in which to help his group build the habit of seeing these relations between immediate experience and nation-wide problems.

(1) He can introduce the evidence of such relations as

subject matter for the enrichment of experience as the situations permit, and in full observance of the boy's past experiences.

(2) He can help the boy's interest move from the most immediate meaning of a problem or situation to the most remote meaning through the association of meanings as described, where a leader tries to help expand group interests (see pages 87 to 90).

(3) He can so express his own concern as to what the immediate situation means in national or world terms that his group associate with that expression of concern all of the values they have built up around him as leader and accept his concern as their own.

(4) He can help his group solve their own problems on the basis of principles which they believe, if used in national or world problems, would promise a Christian solution. His group should see this relationship clearly and understand the larger implications so as to practice those meanings as they solve their local problems.

(5) He can use within his own group so democratic a method of reaching a solution to immediate problems that, if it were used in national or world problems, it would promise a Christian solution. His group should see this relationship clearly so as to practice its national and world meanings even as they practice with satisfaction the solution such a method brings to their own problems.

Summary

These methods are designed to help a leader keep a unity between the purposes of a group and its conduct. They prevent the situation of getting boys to give lip worship to

high-sounding ideals which they have not experienced in everyday conduct. They attempt to keep that mutual growing relation between ideal and conduct so that ideals cause better conduct and the satisfaction with experienced ideals in conduct cause better and better ideals.

They attempt further to give leaders the tools by which boys can be helped to see, analyze and experience Christian motives and purposes around the centers of their own prevailing interests and purposes.

CHAPTER IX

HOW TO ORGANIZE A GROUP

In no one particular phase of work with boys is there so much cloudiness and lack of right procedure as in the organization of the group life. Even skilful leaders are likely to miss the way in this important aspect of boy leadership.

Practice is exceedingly varied. One leader rushes into the task of organizing his group the first time he meets them. He is one end of the scale; while the most skilful leader will allow the purpose, the method and the activity of the group to determine its organization. In between these extremes are the boys' organizations with their definite requirements, which leaders use in guiding the groups in organizing. It is difficult to see clearly here, but leaders must.

Experience shows that the first meetings of the group organized under standardized boys' organizations are full of interest, because of their novelty, their country-wide appeal, or their appeal to the general interests of boys. Certainly, out of the wide experiences which groups of such organizations have had, there ought to be interesting opening and organization procedures.

The test comes, then, when the first novelty has worn off and the procedure itself, or organization itself, ceases to hold the main interest. At this point the truth emerges. To the extent that boy interests were the main reasons for taking up the organization, the interest is likely to go on.

To the extent that the leader chose the organization and thrust it upon the boys, there may now come a question of "What next?" and the old confusion of boys' interests against leaders' desires. When this is so, there is lack of skill which must be recognized.

If, after the first novelty has worn off, the leader sees that the group has not touched vital interests, he may well question whether he has chosen wisely in organization. He may question whether or not the organization belongs to him or to the boys. He will need to determine how they may come into ownership and directorship under his guidance, for reality must be reached. The group organization must give opportunity for dealing with reality, with the vital issues which make up the life of the boy, with the interests which inhere in the group, giving opportunity to widen their outreach and enrich their meanings. It must be an expression of the group's own present purposes.

The love of standardization has led agencies dealing with the American boy into the fallacy of applying standardized organizations, methods, programs and ideals to boys, in wholesale fashion. It will be many years before the lovers of boys will be able to make a case for the opportunity which all groups should have of developing their own organizations out of their own interests as expressions of their own purposes.

Natural Gangs Form Around Common Interests and Activities

If it were possible here to describe the various natural gangs which have been known by Boys' Work Secretaries, it would be found that some main interest or interests gave

meaning to the main features of the organization which bound them together. There is a richness of meaning about a natural gang which comes but seldom in the standardized group. Similarly, in some naturally formed or gradually grown Sunday school groups we have seen peculiarities of organization which are directly due to driving interests within the group. From natural groups, whether under Christian Citizenship leadership or not, enriched meanings are multiple, because the organization expresses the driving interests of the boys who give it their loyalty.

So, in the matter of organization, the leader must consider his skills, and test them out against the range of experience given here.

Interests Should Determine Organization

Many leaders will be saved confusion later if they delay organizing their group until its main interests and tendencies give some adequate idea of its purposes and methods. This warning may go unheeded when some enthusiastic promoter of one variety of boys' organization is pouring his voluble suggestions into a leader's ears, but it will be remembered later when the main interests of the group come to the surface to question why such an organization was chosen.

A striking example has come under observation of how a group of boys will form and carry on to become powerful organizations with real purposes. When America went into the war, there were only six boys left in a certain Sunday school class. They had very different interests. One was athletic, another dramatic, a third was keen for Sunday school and Christian Endeavor work, a fourth was a queer

sort of stick. Nothing daunted, the ill-matched, almost discordant, six launched a program. It included a Sunday school session and the use of a school gym one night a week. Later a mock trial was held and, as others joined, a minstrel show held, a basket ball team organized, monthly business meetings and special Sunday school and church services held, and a gym meet put on.

Now it numbers twenty active members, mostly in the twenties. It has an annual reunion dinner and an annual minstrel show, conducts Father and Son affairs, operates a gym for boys and young men one night a week, supplies leadership for boys' Sunday school classes, and has fostered a junior organization and supplied the leadership for it.

Only after operating intensively for nearly two years was any serious attention given to name, constitution, or insignia. The whole emphasis has been upon activity, and this fact largely accounts for the merging of the dissimilar elements which constituted the group at the beginning, and the making of a most remarkably effective working organization.

Many leaders are asked to lead groups of boys already brought together. This may be either an old group or a new one. In either case, the problem of the leader is to determine quickly the cohesiveness of the group, the extent to which it is a natural group, the number of shared interests which the boys have, the extent and pull of loyalties outside the group, the distances from the meeting place which may help or hinder the life of the group.

If the leader discovers a natural group, wherein each boy is well known to the others, and around which the life of

the boys seems to center, he has within his guidance the medium whereby the boys can grow.

He may find a group of boys unknown to each other, drawn together on the basis of parents' interests, neighborhood, church choice, or the like. His first task is to determine how this group of boys may become a unity. He will do well to find common interests and use them. Just as the six boys began doing things together and became a powerful group, so other groups will form by comradeship in interesting activity. He will do well to discover at once team situations, wherein every boy makes a contribution to the group by helping to carry through some interesting co-operative task or play situation.

Boys do not need much adult help in order to organize themselves into a group. They organize themselves naturally. Observe the vast number of natural gangs which spring up between the ages of ten and sixteen, some of them with very elaborate constitutions, rituals and a very intensive program of activities.

In all these first efforts, the object of the leader will be to give the boys as much leeway as possible, so that the boy leaders will make themselves known and rise to the positions of influence for which their personalities fit them.

The members of a group become a gang by doing things together, things which they do on their own initiative. The more projects they undertake as a group the more tightly are they bound together. It's the common enterprise that unites. As they work and play together, they become a firm social unit.

Many leaders hold elections, discussions of purpose and organization meetings before the boys themselves know each

other. Thereafter, situations develop which could have been prevented had chance been given for the natural boy leadership of a group to assert itself and assume the awaiting responsibilities. This leader disobeys the laws of learning in his organization procedure, and becomes a dominating rather than a democratic leader.

The weeks of getting acquainted are not lost time. The leader must know his boys. He must see the personality traits which must modify in group action, some to slough off and others to strengthen. When the organization meeting does come, the leader, as well as the boys, will know their choices, and the days ahead will be the richer for the period of waiting. Boy purposes will have had opportunity to be located, formed, and intensified by desire. Temporary officers are sometimes elected for this period. This can well be done where the boys have been together longer than the leader has been with the group.

A leader who performs his work well should know all the possible organization forms and have them available for boys to see and understand during the early periods of being together. Not all boys will care to be Pioneers or Scouts. Some boys will much prefer to take the best of all that is available and build their own organization around their own interests. A leader working for the best interest of his group will do his best to help them work out their own organization, connecting just as much as he can with the boy interests and purposes which he finds (see Appendix, page 190).

A General Method for Determining How and When to Organize a Group

First of all, he would try to find out the common elements of experience. These elements might be many in one case or very few in another. In any case they will be concrete—boys do not live in the field of vague ideals. An understanding of the most important of these elements will probably indicate the way to make a beginning.

Then, secondly, he would take up his boys as individuals. There are several reasons for this: (1) There are individual needs peculiar to individual boys; (2) there may be a number of boys in the group that have been lost in the majority, so to speak, and whose real character has been obscured by the general character of the group; and (3) the influence of the group already established may have seriously affected the character of an individual boy and so have deflected his essential habitual activities for the time being.

This information, if reasonably accurate, will then provide a sound basis for important decisions: To what extent is this group capable of framing its own program? Is it ready for organization, or what experiences are needed before organization? What are the essential needs whose satisfactions are within the range of group activities? What supplementary help should be enlisted? Are there any particular boys who need attention from some trained expert? At what points can the leader help best? What particular is likely to be required? *This means creating the program and organization within the group, not fitting the group into the program of an organization.*

A Leader and Organization Forms

Where a leader is working with a Sunday school class, there are certain organization forms to which he is more or less committed. However, within the range of liberty which these do permit him, he should be careful to give the boys an opportunity to express themselves in their organizations. More and more, the emphasis in the Sunday school is coming to the position that, instead of a boy dividing his loyalty between an organized Sunday school class, an organized Sunday school department, and an organized Christian Endeavor, there shall be one organization set up within the Sunday school to give the boy a chance to express himself in relation to the demands that have been formerly made by all three organizations. Generally speaking, this organization is thought of as the department. In order to make this emphasis effective, it will be necessary for the leader to develop in his group a loyalty to the department of the Sunday school and show a relationship between the work of the department and the activities which the boys may carry on as a group, through the medium of their Sunday school class. It is quite probable that this relationship will be best demonstrated where boys themselves are guiding both the activity of the department and the activity of the various teaching or activity units of the department. So that, even in a Sunday school, it is necessary that the leader carefully regard the organization procedure for the best character development of the boys.

But, finally, the real reasons for this great concern about the right organization for boys' groups go back to definitely Christian roots and Christian expectations.

Organization Procedure Must Respect the Personality of the Boy

The leader must in this particular, as well as in others, protect the personality of the boy. It is impossible to over-emphasize the meaning of this principle. The next step in progress, from the boy's own point of view, is the step the leader must help him to take if he thoroughly respects personality. Whereas educational procedure demands that the leader must work with the maximum interest of the boy, respect for personality demands that even the next best ideal for the boy as he sees it shall be respected. Progress in his acceptance of newer and better ideals shall come through the enrichment of those which the boy holds dear. Democracy demands that the boys shall share fully in the forming of the organization and that the process itself shall be an educative process.

Organization Must Grow Out of and Provide for Fellowship

There is yet another reason which is most compelling. Boys grow through fellowship. The natural give and take in a boys' group is most compelling. Boys grow through fellowship. The natural give and take in a boys' group is one of the best means of growth. This holds not alone for the more trivial corners which the group rounds off, but also for the great dominant purposes which may come to control the life of a group. Only so far as the largest possibilities of fellowship are conserved for boys from the beginning will it be possible for boys to experience those re-

sults of fellowship which lead to a knowledge of God and a companionship with Jesus Christ in his Kingdom.

A Group with True Fellowship

A mother who had moved away from the town wherein her boy had been in a group where fellowship actually existed around the Christian Citizenship Program—because the boys and leader had found their life channels coursing through it—wrote back to the leader: “I must bring Ralph back to the group. He is so lonesome without them. He misses them so in the everyday things in which they as a group had so much a part that he is not the same boy. Every night he wonders what you are doing and wishes to be with you.”

Here was a boy who missed the intense satisfactions he had had with his fellows in a common aim. They had thought through together the ideals which should govern them in school. In fellowship, they had made those ideals effective to the astonishment of their school teachers. A school bank system which had never before succeeded suddenly began to succeed because of the ideals of these boys, and a fellowship in their use of money. They had gone into church together and, Sunday after Sunday, had occupied the reserved place as a class with their leader. They had been in fellowship as a group in every home represented in the group. They had helped one another over difficulties in response to ideals which came to them as truth out of their group discussions and group study.

They were well on the pathway of discovering for themselves the truth of the teachings of Jesus Christ, out of the actual experiments and situations they faced as a group,

and they were feeling His power and His truth the more keenly in their group devotions together. They knew something was happening in their own lives as they experienced the values of His teachings.

These results were possible because the organization into which these boys formed themselves grew out of the major interests of the group and furnished the opportunity for the most desired step next in development. They were creators in a very real sense. Through their own desires and efforts were coming those advances which brought intense satisfaction. Theirs was a creative effort in a common quest. The group fellowship was a stimulus to each boy to do his best and a backing to that boy in his hardest situations.

In a very real sense this group has a living, vital personality which shines through its organization and its aim. It is an expanding personality, growing through the intense satisfactions which come with knowledge of the glory of God as it works out in the full round of their lives.

Summary

May leaders everywhere have a high calling such as this as their goal! May their fellowship with a group of boys have such rich interlinkages that they will, indeed, protect for boys the inherent right to discover and claim Jesus Christ as a comrade within the fellowship of the group, and to create for themselves, through their organization plan, the values which seem most true to them along the pathway of doing things together!

WAYS OF LOOKING AT ORGANIZED PROGRAMS

CHAPTER X

WAYS OF LOOKING AT ORGANIZED PROGRAMS —THE EIGHT PRACTICES MOST USED

No way of organizing or of analyzing the activities which go to make up the life stream of a boy or girl has yet been found which is fully free from criticism, or fully meets the desires of program-making bodies.

So many agencies are attempting to do the same thing that programs of great variety, as far as their organization is concerned, are available. But it is found that the activities organized have a remarkable sameness. This convinces the alert that the organization-of-activities does not greatly matter.

There are several important ideas back of attempts to organize the activities of the life stream of youth into programs. These will be set down for what they are worth to the reader. On the basis of the ideas which seem to him to be important, he can then proceed to the selecting or originating of an organization scheme which will properly conserve the values he finds or he may proceed to join those who believe organization schemes hinder rather than help.

For some, the advantage of a display of the activities in a life program resides in the demonstration that all of life is a unity of many parts. They feel that there is advantage in seeing how it is that these various parts come together to make a whole. They believe that such a display is particularly worth while for boys and girls, as it tends to cause

them to become more critical of those places in their experience which are not quite in keeping with the standards or motives of other phases of their lives.

Some believe also that a display of activities in an organized form helps boys and girls to see how the various institutions or channels of their life experiences are correlated in their own experience. To see it on paper helps them, so it is held, to understand more fully the place and function of each of these institutions or channels of experience.

It is also held that an organized display of the "normal life" program acts as a check to the individual boy or girl, in that each individual will compare his own experiences with the normal experience set forth in the display. The result of such comparison would supposedly lead to the seeking of increasing development through activity.

A further argument which is closely related to the development idea is that such a display would act as a check for both young people and their leaders or guides in the variety of activities undertaken and experiences undergone.

For some, the most important idea in the use of a display is to furnish a way whereby a boy or girl may measure their attainment. If each experience has a standard against which the life experiences of boys and girls may be measured, a way is thus given by which the life development may be measured and charted. This value is the underlying one for a belief in a balanced display such as is afforded in the fourfold plan of the Canadian Standard Efficiency Training Program and the fourfold arrangement of the Christian Citizenship Program. Those who oppose this idea claim that the measurement is very inaccurate, that the mechanics

of the display have no basis in truth and that much harm results because boys and girls begin seeking points, grades, scores under the sting of comparisons and competitions. They claim that these motives are bad for proper character development, and that therefore the whole rating, charting or measuring device afforded by a balanced plan of organizing activities ought to be shunned.

Many believers in religious education are sure that a scheme of organizing programs has no usefulness at all for boys and girls. They believe that the interests and purposes of each group will develop the variety and caliber of experiences needed for abundant living if proper method is used by leaders. This contingent holds that the only reason for having a way of analyzing a "normal life" program is to help guide the production of resource material so that it may be available in the form most useful for the group, and at the time when the group interest and group purpose needs it. An organizing scheme for program is from this viewpoint indirectly helpful but if used directly would introduce artificial motives which are not to be tolerated in group work.

Here follow descriptions and attempts at evaluation of the more common way of organizing life programs for boys and girls.

I. The Fourfold Organization of Program

This idea grew out of the one-verse description of Jesus' development from the age of twelve—"And Jesus increased in wisdom and stature and in favor with God and Man." The four words "wisdom" for Intellectual, "stature" for Physical, "in favor with God," Devotional or Religious, and "in favor with man" for Social, have determined the idea

and ideal around which programs, of religious agencies especially, have been organized.

Some people put behind this idea all of the fervor and emotion of their religion. Jesus grew this way, therefore every other boy must grow the same way, and this should be both his ideal and his program. Therefore these four headings have had as many sub-headings under them as the framers of the programs felt to be necessary for a well rounded experience for boys. The following organization display is the most generally used:

The Fourfold Arrangement of the Christian Citizenship Program

THE CHRISTIAN CITIZENSHIP PROGRAM

INTELLECTUAL TRAINING PROGRAM

1. Education	300
2. Supplementary Training	100
3. Health Education	100
4. Reading and Public Speaking	100
5. Current History, Trips and Lectures	100
6. Arts, Crafts and Hobbies	100
7. Woodcraft and Nature Study	100
8. Personality Analysis	100

Total 1000

PHYSICAL TRAINING PROGRAM

1. Health Habits	200
2. Campcraft	100
3. Team Games	100
4. Group and Mass Games	100
5. Aquatics	100
6. Athletics	200
7. Physical Examination	100
8. Personality Analysis	100

Total 1000

DEVOTIONAL TRAINING PROGRAM

1. Public Worship	200
2. God in Nature and Art	100
3. Church School Loyalty	200
4. Knowledge of the Bible	100
5. Story of Christianity	100
6. My Church and I	100
7. Personal Devotions	100
8. Personality Analysis	100

Total 1000

SERVICE TRAINING PROGRAM

1. Home Relationship	300
2. Friendship and Social Life	100
3. Community Relationships	100
4. Citizenship	100
5. Training for Service	100
6. Choosing a Life Work	100
7. World Brotherhood	100
8. Personality Analysis	100

Total 1000

It is clear, however, that many different arrangements of sub-headings could be made. Much uncertainty exists, for example, as to where "Health" belongs; whether it is more largely intellectual or more largely physical. Other sub-

headings could be shifted from one section to another. The point system has no experimental base. The weighting of one activity to bring a larger score than others is an opinion and not a scientifically demonstrable truth.

Those opposed to this way of displaying a normal life program say that life is not divided into mental, physical, devotional and social phases. Every attempt to divide mind and body brings bad results. Mind and body are the same. Every attempt to set religion or devotion apart from other phases of life brings untruth to the fore because every act of life is either religious or lacking in religious values. Religion is a part of all of life. These people claim that the fourfold idea should be used around each experience to make sure that all of the phases of the experience are really present and appreciated. Many experiences never have the religious or physical phases called to the minds of participants because no effort is made to set forth these meanings in the experience. If the leader or guide used the fourfold idea to illuminate all the meanings in an experience, it would do much to enrich the worth of the activity of his or her group.

One further objection is made. Jesus taught the law of growth in character through service to others. He stressed the idea of making a contribution to a cause without stress upon the idea of returns to the contributor. Against this teaching the use of a system of credits seems non-justifiable. Self-seeking or direct seeking for self-development as an end in itself is truly selfish and directly against the teaching of self-forgetfulness in service to others and in a great cause. Standard schemes used as incentives to activity tend to develop the selfish rather than to the losing of self. This objection applies to all the standard organization schemes which follow:

II. Relationships Arrangement of the Christian Citizenship Program

The emphasis upon experience as the basis of character growth has caused many program-making groups to realize the importance of using channels of experiences as the needed idea for program organization. Thus the channels of life experience or the agencies which control life experiences have come into prominence.

This idea is also capable of a variety of treatments. The following is one of several which might be used:

HOME	CHURCH	SCHOOL	GROUP	COMMUNITY	WORLD
1. Family Relationships	1. Sunday School	1. School Attendance — Effort—Scholarship	1. Club Meetings	1. Use of Money	1. Race Relationships
2. Health habits —Sex Education	2. Church	2. Handi-craft	2. Play—Games —Athletics	2. Citizenship	2. War—Peace
3. Reading	3. Mid-week	3. School Activities	3. Camping	3. Inspection	3. World Brotherhood
4. Daily Devotions	4. Bible Study	4. Vocational Choice	4. Hiking and Nature Study	4. Service trips through First Aid —Safety First Community Health	4. Missions
5. Hobbies	5. Worship	5. School spirit	5. Swimming	5. Work	5. Art

If a scoring system is not used, there is no need for an attempt at a balance between the six main headings for the sake of a mechanical means of charting. The sub-headings could then be multiplied according to need or desire or could be interchanged among the main headings with some justification.

This is a much more realistic attempt to display a normal life program than the fourfold. It is not open to the objection of dividing life into unnatural sections. It does divide life according to the way experiences usually come. It does not have the same challenge which has been evident in using the fourfold idea with boys and girls. It is, however, open to the same objection that many sub-heads could appear as well under "Home" as under "Group" or as well under "Community" as under "World." These artificialities become increasingly apparent as a leader sees the way that experiences really do happen and then tries to fit them into a standard display form of the above sort. Artificial classification is a main objection to all standard organization forms.

This arrangement does emphasize the important part that institutions and the adults guiding these institutions have in the religious education of youth. It helps leaders see more clearly that they must cooperate with other adults in other institutions if all the experiences which the boys in his group have are to become christian in quality. The proportionately small part which a group can play in the complex relationships and situations which make up the boy's life is rather clearly portrayed. The exceedingly large part which the home nominally plays in the life of a boy is also well revealed.

III. Crafts as an Organizing Idea for Program

As adults are studied they are found to possess certain skills or certain groups of skills which make them the more capable of meeting the situations and experiences of life. The argument for using this idea as an organizing display of a normal life program is that boys and girls must gain these skills. They will be made aware of them as they see them used, and participate in activity under the idea of gaining such skills. The use of these skills has generally stopped with a selection of ten to which have been given the general name "Crafts."

On the following page is another idea which is capable of a variety of treatments. The one offered would be typical.

The Crafts idea is open to several criticisms. The ten crafts are not the same in type nor of the same importance in the lives of boys and girls. Home, Church, and School crafts are a different type from Handicraft. They are also much more important in the formation of character. The question of sub-headings can be answered by many different arrangements and many more sub-headings than are given here. Handicraft might well be the sub-head under Home craft or vice versa. These crafts are not accurate descriptions of skills for they are great general headings. There might be one hundred of them as well as these ten. The more specific they are the more appeal they would have for boys.

HOME CRAFT	CHURCH CRAFT	SCHOOL CRAFT	HANDI-CRAFT	THRIFT CRAFT	HEALTH CRAFT	WORLD CRAFT	PLAY CRAFT	NATURE CRAFT	CAMP CRAFT
									1. Camping
1. Home Relationship	1. Church Att. Participation-Membership	1. Attendance Effort Scholarship	1. Skill in a craft—wood, metal, etc.	1. Earning	1. Health Habits	1. Citizenship	1. Games & Athletics	1. Study of Nature, Birds, Flowers, Insects	
	2. Home duties	2. Sunday School	2. School Spirit & Welfare	2. Hobbies	2. Spending and giving	2. Sex and Marriage Study	2. Missions	2. Nature Collections	2. Hiking & Cooking
	3. Home Reading	3. Bible Study	3. School Clubs	3. Collections	3. Saving	3. Public Health	3. World Brotherhood	3. Expeditions	3. Swimming

IV. Routine, Group and Individual Activities as an Organizing Display of the Christian Citizenship Program

By a study of the activities which make up a normal life program, it is found that activities fall roughly into three main divisions, routine, group and individual.

1. Some activities are routine, coming regularly along the pathway of experience in any and all of the main channels through which life develops. Habits are being formed around these and they are therefore exceedingly important. They ought to be Christian habits. Relations in the Home, Health habits, Attendance at school, etc., are samples.
2. A second division are those activities which groupings of people, around the Home, the Church, the School, the Neighborhood or the gang or crowd undertake and do as a group by group choice. These are multiple in number. The fellowship, cooperation and tolerance involved in group activity have important character aspects.
3. The third division are the occasional, spasmodic activities which an individual boy or girl undertakes and does by choice to further some desired skill, to accomplish a driving purpose or to carry along some personal project. These are numerous.

This idea has real worth in classifying activities, provided it is realized that almost every activity may have some phase in each of the three divisions. It might appear in any scheme for organization of activities. Some have suggested its use in the following type of display.

ROUTINE	GROUP	INDIVIDUAL
1. Home a. Home Relationships and Duties b. Health Habits c. Use of Money d. Daily Devotions	1. Home a. Games and Singing b. Reading circle c. Construction projects of family d. Budgets e. Expeditions	1. Home a. Reading b. Hobbies c. Play d. Skills desired and practiced—Music, etc.
2. Church a. Attendance b. Participation c. Worship	2. Church a. Celebrations b. Enterprises	2. Church a. Special Services in behalf of Church b. Decisions
3. School a. Attendance b. Effort c. Scholarship d. School Spirit	3. School a. Team membership b. Special enterprises	3. School a. Following special interests b. Special friendships c. Enterprises
4. Group a. Attendance b. Participation c. Group loyalty	4. Group a. Expeditions b. Enterprises c. Special Discussions d. Special speakers or instruction	4. Group a. Special reports b. Exhibit of personal Hobby c. Individual effort in behalf of group

This method of organization or display has real limitations for the more important groupings are made sub-heads to a classification of types of activity. It is, however, an idea of importance in the study of types of activities and experience.

V. Degrees and Merits as an Organizing Display

Some of the most widely used national programs and many adaptations developed locally have as their scheme of organization a system of degrees or merits. Activities are generally stated in graduated test form and a selection of tests are then grouped under a Merit or Degree. When a boy has undertaken all the tests and proven his ability to do them he is then awarded the Merit or Degree and an accompanying symbol or honor is given him which he displays

on his uniform or in a special place for assembling these honors.

This scheme has some advantages if the leader's method allows the interests of boys to determine the direction or choice of activity on the basis of desire for skill or for increased knowledge in the activity itself. Such method is not generally used.

The objections to the scheme are that all experiences are on an individual effort basis. Group effort is not recognized. The on-going activities and relationships are not properly stressed. The use of awards and honors brings in motives which cause self-seeking for personal advantage largely, and the too-slight emphasis upon contribution to a cause brings attendant negative learnings and character results.

This scheme is capable of the widest variety of treatment. The organization of the activities of The Woodcraft League is contained in a Woodcraft manual with 64 degrees covering 80 pages of specific activities. The written Program of the Boy Scouts of America and many local adaptations of the Christian Citizenship Program are on this basis.

The following simple adaptation is among the better uses of the degree idea. The full test system of the Christian Citizenship Program is the basis and there are four degrees—

Pathfinder—Before induction.

Pioneer—When 25% of all the tests in all four of the Sections of the Program is passed.

Ranger—50% of all tests in all four Sections passed.

Guide—75% of all tests in all four Sections passed.

VI. Programs for Week-by-week Meetings as a Program Organizing Scheme

The idea of a definitely outlined program for every meeting period of a group has been used by some as a way of displaying and organizing program. The total number of activities and experiences which are thought to be necessary for the growth of the age group being dealt with are outlined. These are then panelled out to week-by-week programs until they are all cared for in the year's program outline. The group is then supposed to follow the detail of this organization of material.

This practice is the most to be shunned of all ideas on organizing programs. The continuity of group interest depends upon some artificial items such as scores or badges rather than upon interest in the activities themselves. The year's program is really a mixture of unrelated activities chosen for reasons largely meaningless to boys. Any good results are almost entirely chance products. Only the very exceptional leaders have any possibility at all of making such programs live so truly that the handicap of negative attitudes is done away with. The average leader using such an organization of programs gets a mixed result. The negative results grow out of encouraging self-seeking and thus connect with the selfish motives of boys, so that selfishness is developed.

VII. The Channels of Activity Plus Routine, Group and Individual Classifications as a Scheme for Organizing Programs

The descriptions of the above ways of displaying a normal life program have been under objection because of the ar-

tificial decisions as to where different activities should fall or should be classified. This seems to point to the necessity of having a display scheme which would allow for realistic classification of life experiences as they actually happen in each individual case. The idea which seems most nearly to meet this demand, and the idea which makes it most possible for each individual to deal with life experiences with the classification idea of "routine, group, and individual," sub-headed under each of them. The following outline gives the details of the display scheme:

HOME	CHURCH	SCHOOL	GROUPS			COM- MUNITY WORK	INDUSTRY EMP. BOYS
			HI-Y	C. E.	LIT. CLUB, ETC.		
Routine Group Individ'l							

This scheme allows for each individual boy or girl to diagnose his normal flow of life experiences, determine which of them ought to be dealt with as routine matters in each of the channels. It also allows for the notation and description of group experiences and enterprises in each channel and provides for the notation of individual experiences and projects.

After such a scheme has been used in the community for a long enough period so that samples of life programs arranged under it can be collected, it might be possible to set up a program which would seem to be most nearly normal and progressive.

It is clear that this scheme is not open to the objection mentioned concerning others, in that no types of activities

are artificially classified. Each individual must classify his or her own. It therefore provides for the most realistic facing of the actual existing situation.

It allows for each person to formulate his or her own selection of experiences or activities according to which are most interesting or most worth giving time to in each of the main channels of his experience.

This classification seems to combine the good points mentioned under the Fourfold, the Relationships and the Routine Group and Individual Classifications. The freedom suggested will help to obviate the difficulties which are bound to arise under any artificial classification. From the use of this organizing scheme new light on what ought to be done will undoubtedly be forthcoming.

VIII. Life Furnishes Its Own Organization

This is the statement of belief of many who fear that schemes of organizing programs complicate unnecessarily the problem of religious education, confuse the leader and introduce bad motivation into what is expected to become the religious experience of boys and girls.

Life furnishes its own organization. Programs do not exist except in the experience of a group. The reasons why experiences occur and the motives guiding them are of such great importance that no mechanical scheme of organization or analysis should be permitted to introduce bad motives or to suggest selfish reasons for participating in an activity. The desire to participate because of intrinsic interest in an activity; the wholehearted losing of one's self in an experience; the desire to make the greatest contribution in each situation possible, are the important considerations from the

viewpoint of this group. They want, first of all, boy and girl motive power with a comradely guide alongside. From the motive power will come all the impulses and interests of youth—more than enough to give adequate variety. Each individual is his own best correlator. From the comradely guide will come enriching suggestions, gradual change of direction where needed, gradual increase in quality of motive where needed, and all on the basis of boy and girl interest and motive power.

This group holds that organization schemes are more likely to wreck than to help a leader work in this fashion. They believe that the very complexity of life and the very variety of stimulation which youth gets is more than adequate to lead into the development of rich personalities. The leader's methods are the point of emphasis of this group. They want those methods to allow youth its maximum chance for growth. They depend upon freeing each individual so that he becomes his own judge and critic, thus doing away with the supposed need for a mechanical way of correlating the life experiences of youth.

Program Suggestions for Christian Citizenship

It is necessary to call attention to the several forms in which the activity suggestions of Christian Citizenship appear.

In the Handbooks for Pioneers and the Handbook for Comrades they appear in the fourfold arrangement described on page 134.

In many state and local handbooks these activity suggestions appear in an abridged number with fourfold and Routine, Group and Individual classifications of activities.

The latest form of publication is one where the activities are suggested under 43 main headings which are arranged alphabetically. Under each of these headings general suggestions as to projects and enterprises are listed for both individual and group undertakings. This pamphlet is known as "Program Suggestions for Christian Citizenship." It offers the widest variety of undertakings, but is not to be considered complete nor to be followed except as interests may suggest. Its suggestions fall under the following areas of boy interests:

Amusement	First Aid	School Life
Astronomy	Football	Sex Education
Athletics	Gardening	Social Activities
Baseball	Group Games	Story Telling
Basketball	Gymnastics	Swimming
Bible Study	Health Habits	Team Games
Bird Study	Hiking	Track and Field
Camping	Hobbies	Events
Carpentry	Home Life	Travel
Church Life	Life Saving	Thrift
Club Life	Music	Vocational Guidance
Collections	Pets	Work
Community Life	Practical Talks	World Outlook
Dancing—folk	Present-day Problems	
Diving	Reading	
Dramatics		

CHAPTER XI

INTERVIEWS—CHARTING

Much has been said in the previous chapter concerning the importance of the individual boy. A great deal of what has been said would be ineffective if there were not some way provided whereby the leader could be guided in his study of the individual boy.

As this manual deals particularly with the religious education of boys, the most important matter to be considered in the natural equipment of boys is the mechanism by which he learns. It is enough to remind the leader that the boy comes into the world with a natural equipment gained from his father and his mother, which helps somewhat to determine the type of boy, or kind of boy, or kind of interest, which may result. This is a field wherein the most eager leader may wish to do further reading, but which does not come within the scope of this manual. When we speak of helping a leader to deal with the individual boys as the purpose of this manual, we are thinking of the leader as he deals with the boy's reactions to the multiple situations which make up his environment. The methods suggested are those which will help a leader to study the responses of boys in the full round of their environment.

Skill in this sort of study will help to make up for the present inability to study the hereditary equipment with which the boy comes into the world.

Facts Through Observation

To the leader who is alert and keen, a wealth of valuable knowledge of the boys with whom he is dealing can be gained through careful, intelligent observation. Boys' activities in all realms are governed by some standard controlled by some prevailing customs. Generally these customs are those which go to make up the environment of his immediate elder. The leader, observing boys in the variety of their activities and in the variety of their responses to multiple situations, has before him the "warp and woof" of the life of a boy. By careful analysis and study of the results of his observation, he is building a solid background of fact which will help him materially to know the boy and to know those things most needed in the boy's next development steps.

Gathering Facts from Supervising Elders

Among the adults who supervise the boy's activities, his parents are probably the most important source for information. A leader has usually only to prove that he has a sympathetic attitude toward the welfare of the boy, to get from the parents the information most needed to help that boy in the next steps in his character growth. Parents are usually so deeply interested that they will welcome the leader and furnish valuable data in the life history of their child. The extent of knowledge secured is determined by the amount of time which the leader can devote to the study of his boys. It would be well to have a sketch of the history of the boy and of his development. The factors of home control, intellectual tendencies, sex habits, emotional traits,

and general behavior are important. Certainly, the leader should expect to learn from parents those problems which are at the fore in the life of a boy at the time of the interview. From them should come, also, any description of prevailing interest tendencies, or prevailing lacks of interests about which parents are worried.

Often a school teacher's remark concerning a boy may throw light upon the more difficult problems which a leader has had in his work with a boy. It is well for a leader to establish this connection with school teachers, and well for a medium of interchange of experiences to be provided. The teacher should be able to furnish ideas on the quality of a boy's work in school, the quality of his effort, the extent to which he is able himself to initiate and carry through to success the requirements within school, and the extent to which he needs prodding by the teacher. Also, he should give some ideas of his prevailing interest in studies and play.

Studying a Boy Through Interviews

Probably the most rewarding and quickest method of gaining knowledge about the boy is by the method of personal interview. This affords the leader an opportunity to check up the impressions that he has gained from parents, teachers, and other supervising adults, by actual first-hand impressions he himself may gain from a boy. Properly conducted, the interview should reveal a picture of the boy's development from his reaction to his environment, from his standards and ideals, and, most important, from what his needs and prevailing interests are.

Concerning the use of the interview system in the Christian Citizenship Program, there are two fairly distinct points

of view. One group of leaders considers the interview from the point of view of determining what the needs of the boy are, in order that something may be said at once concerning these needs, and in order, if possible, that each boy may be stimulated to renounce any specific habits which he has been forming which appear to be detrimental to him. It is hoped that the boy may also be led to undertake activities which seem to the leader to offer opportunities for beneficial results in his life. Those believing in this form of interview will approach it from the point of view of the leaders' impress upon the personality of the boy, the sympathy of the leader making such an appeal to the boy that his recommendations will become effective in the boy's life conduct. The second approach to the charting interview also endeavors to locate the needs of the boy. The larger purpose is to determine those areas in the boy's life to which both the boy and the leader must give attention, over the weeks or months, in order that bad habits may be righted, and in order that low standards, now determining conduct, may give place to higher standards as the boy sees the reason for them. This second approach to the interview would, therefore, be perhaps the first of a series of interviews—like a general rough survey of an oil field to determine the places where oil wells might be sunk. *This objective for the interview will cause quite as definite a procedure as would the first purpose and objective. It is from this point of view of arousing the interest of a boy to his known needs, and adding a cooperative relationship which shall last over a period of months, that the interview seems to be most promising.*

The Leader's Preparation for the Interview

In order for the leader to know how to handle an interview, it is necessary for him to be thoroughly acquainted with the areas of boy interest in which he wishes to get the reaction or response of boys.

The leader also needs to know thoroughly the method he is to use in his charting interview with the boy. This means that the leader should have well in hand questions which he believes will stimulate the boy to tell his experiences. And he must have them so well in mind that it will be possible for him to use them without referring to written notes. Knowledge of method also means that he should have a thorough understanding of the kind of questions that bring the best responses from the boy. The leader will, therefore, try to phrase questions which will demand the most associative thinking by the boy and the largest entrance into the actual experiences of the past and present life of the boy. He will phrase questions which have the possibility of tapping the experiences of the boy and stimulating him to tell his experiences in the various areas suggested by the program. He may use either the Pioneer and Comrade Chart forms or base his interviews upon the 43 areas of boy experience which are described on page 7.

Two of three warnings may be given and two or three helpful suggestions offered. It is obvious that the leader will do most of the talking if he asks questions which can be answered by "Yes" or "No," or any other monosyllabic answer. It has also been demonstrated by repeated experiences that boys talk most easily from their own experiences when they are asked to respond to a question asked

in the third person. The leader should try, therefore, to ask questions which the boy can answer from the point of view of boys in general, or from the point of view of one of his friends, and yet base the reply upon his own actual experiences. These third-person responses based on the actual experiences of the boy himself have been shown to be the most profitable. Having phrased, therefore, questions to cover the larger responses to situations of the program, the leader should have them well enough in mind so that, as the boy speaks and opens other areas of his life on which the leader wants information, he can take advantage of the opportunity that the boy presents (see Appendix, page 217).

The Actual Interview

It is possible for a leader to finish an interview in about an hour. It is equally possible to have that interview continued with interest and profit for two or two and a half hours. What the leader does in the actual interview will be determined by the amount of time he feels he has at his disposal for each boy, and the amount of interest that develops at the interview for the leader and for the boy, or the need of the case with which the leader is dealing.

In order that the boy may feel perfectly at ease, the leader should be sure that the setting of the interview is in an environment not too strange to the boy. Certainly, the most sympathetic atmosphere possible should prevail. This should have been developed long before the session. Some of the best interviewers suggest that, from the point of view of the boy, the interview should seem to be little more than a very friendly and confidential chat. The desire is to keep

the boy in the realm of reality, to keep him out of the realm of ideals in his responses. Beginning, therefore, with some activity in which the leader is sure that the boy is interested, the interviewer, by taking advantage of leads which the boy opens up, can progress rather quickly from one situation to another in the boy's life without much indication of formality until adequate information has been gained.

What Should a Leader Look for in an Interview?

As a boy talks in response to the questions asked the leader should be wide awake to the answers. He should be alert for any suggestions as to trouble the boy may be having. He should be alert to those areas of a boy's life in which he seems to have had little chance for development. He should be alert to notice motives that are unsocial or selfish, standards that are not yet Christian. He should be alert to see interests along the pathway on which a boy might be led to a much more thorough Christian living than before. It is only as the leader is alert, and does make sure that he is accurate in his deductions concerning problems, needs, and lacks in the life of a boy, that the interview is of its largest worth to him. And it is only as the findings from an interview are used to determine later changes in conduct in the boy's life that we can judge the interview to be of largest importance to the boy.

The Place of Advice from the Leader to the Boy

When the leader is satisfied that he has the vital information he needs, then comes his best opportunity for saying a helpful word concerning the points of greatest need, or maybe two points of greatest need, as revealed by the in-

terview. This procedure is much to be recommended over the procedure of stopping in the middle of the interview to deliver a little sermonette to the boy on places of need—for several reasons. The first reason is that probably the boy will not be as receptive to these bits of advice as he will later when the whole is established. Secondly, if these bits of advice are frequent, it is quite certain that he will remember only one or two of them. Thirdly, by giving advice during the interview, the leader more or less tempts a boy to respond on a scale of idealism which is not really his own.

By withholding advice until the end of the interview the boy faces the full relationship of the interview to his life situation. He may even turn and ask for advice concerning any given situation in which he himself knows he has not lived up to the general expectation for boys of his age.

Some leaders are content if they can point out, or get the boy to point out for them, those places in their life wherein the boy himself feels his greatest need, and are then quite willing to say: "Well, we must get together some day and talk about this or that," and then again "We must get together and talk about this other need." From this point of view the initial interview shows those areas in the boy's life about which the leader and the boy may have sympathetic heart-to-heart talks over a period of months.

The Pioneer Chart Form

When the leader has finished the interview, and has done what he considers best about further advising with the boy, it may be well for them to make duplicates of the Pioneer Comrade chart together. For Pioneers, the charts are filled

in as follows: The boy grades himself on each of the items suggested. The totals under each of the four headings of the program are reduced to per cent and the per cents are indicated by points along the four diagonal lines provided within the square. These points are then connected, showing the boy's development as against a four-square measurement.

The Comrade Chart Form

In the use of the Comrade charting each of the grades awarded is reduced to a per cent and each of these percentages is located on the line in the chart square corresponding in number to its number under each of the four headings. When all the percentages have been located on their several lines, these points are joined, showing the development of a boy intellectually, physically, in service, and in devotional fields. When all the points are joined, the leader and the boy will have a picture of the boy's life development as far as they are able to determine it together. The composite chart explained in the next paragraph is on a Comrade chart form.

Composite Charts

When a leader has interviewed each boy of his group on Pioneer or Comrade chart forms, he can take the average of the total grades of the groups awarded in each phase of the program, reduce them to per cents, and chart them in the same manner that he has charted each individual score. By joining on the chart card by straight lines the percentages thus determined, he will have before him an accurate composite picture, as far as he and the boys in his group are able to determine it. A leader may get some

astonishing results from this bit of extra figuring, and certainly the composite will have large interest to the group, and may stimulate them to those activities which they might not otherwise undertake if their need for such experiences was not thoroughly visualized and brought to their attention. Attention is called again to the composite chart referred to in Chapter III, page 77. The leader is asked to read again the description of what resulted in the life of the group there pictured, because of the composite chart.

Abnormal Boys

The procedure outlined above is adequate for the normal run of boys. It is quite likely, however, that the leader may find either a subnormal or an abnormal boy, as far as mental equipment or emotional traits are concerned. It will probably be easy for leaders to recognize such boys—if not from the interview itself, certainly from the activity of the group, and from the results of interviews of other adults. This type of boy deserves the greatest thought and attention from the leader. While the average boy will conform and carry through on a regular program, the accelerated or retarded boy may not fit in to the scheme of activity at all. This means that this boy must be handled a little differently. A leader may often be the means of bringing to the attention of parents and teachers solutions to the problems with these boys by referring them to doctors, or students, who are specialists in mental measurement and psychiatry. These sciences have developed beyond the stage where they are to be considered only as quack sciences. In almost every community there are reputable citizens who have given attention and study to these important matters, and who may be of

large usefulness to boys and parents in helping solve the difficulties in a boy's character development which otherwise might go unsolved and lead to very bad later results. At least, the leader can bespeak for the boy that sympathetic hearing and scientific study which are now available, and try to win for him an opportunity for a much more normal development than might otherwise come if he were left without the help of these latest benefits.

Group Interviews

The method of group interviews may well be applied at the very first meeting of the group. It is an excellent plan for getting acquainted.

Even the leader who has known the boys previously, but has never tried a group interview, will be interested in the result. Very frequently he will discover points regarding individual boys that have never appeared before.

The general theory is that boys will usually talk in the third person about phases of everyday life, regarding which they are extremely reticent if approached directly. The latent but very powerful fear of ridicule in most must be overcome, and this is one way of neutralizing it. The excessive sensitiveness of the individual boy who thinks he is driven into a corner does not, as a rule, take shape in a group.

The leader chooses a phase of life, the group's attitude toward which he is desirous of discovering. He frames a few questions in the third person, asking for information. He puts these to the group in as matter-of-fact a manner as possible. As a rule, the life situations of the boys will emerge rather sharply not so much in the first direct an-

swers, but in the discussions. As the boys talk back and forth and swap experiences, they indicate their attitudes very quickly, for, once a boy has started to think, his *reticence* generally disappears. It is well to use both informational and controversial questions. The latter are useful in bringing out attitudes, motives, and ideals, though excessive use may involve too much wrangling.

A list of these questions is given in the Appendix. This list will serve to indicate both the variety of subjects and the question forms that may be used. It is necessary here simply to call attention to the usableness of this method in securing information upon almost any phase of the boys' lives (see page 225).

These questions should be phrased in a form which will tend to touch directly upon the actual interests of the boys. Abstract questions will not be properly understood, and uncertainty is a cold douche on discussion. Take a phase like school life. Here is a short list that has been used effectively:

1. How is school going?
2. What of importance has happened lately?
3. Which subjects are best liked? Which least? Why?
4. If you were the superintendent and had the hiring and firing of the teachers, what would you do? Why?
5. How could the school be made better?

Some leaders prefer to write out a series of questions such as these, mimeograph them, and get written answers for detailed study. This procedure takes away the spontaneity of the replies, the give-and-take answer and some of the frankness, but may be valuable as a compromise method.

Of course, questions like the above are only suggestions. They should be made to fit the group. This kind of series has been used to bring out a wealth of information as to disposition and motives, revealing needs and opportunities, as long as the leader has kept clearly in mind that the indirect testimony is what he is looking for. For example, a spirited argument over the merits and defects of a certain teacher, even though it may not contribute the slightest information about that teacher, will inevitably show the characteristics of the boys who conduct the argument. Such discussions are to be prolonged or terminated as they are maintained with interest or become merely formal. The boys will raise questions themselves; even a query shot out in a spirit of devilment may be productive of first-rate results. The more fun there is in the discussion, the greater will be the self-revelation. Interest must be kept up at all costs, though lack of response itself may be definitely instructive. Above all, expressed needs should be very carefully noted.

This group interview, be it remembered, will bring out clearly the dominant attitude of the group on certain subjects, and it is wise to direct the discussion so that dominant group attitudes are revealed. But the leader is also after individual attitudes and is not concerned primarily, in this *discussion for the purposes of information, with securing group agreements*. This plan is designed as much for the unearthing of differences as for the revelation of basic agreements. A fair attitude toward variant opinions should be engendered in the group in this type of interview. The leader must be warned that in every group of boys there are one or two, at least, who like to take and keep the floor on

every occasion; they must be gently but firmly squelched by the leader if the boys themselves do not do it for him.

This interview may be a most effective means of establishing confidence between the leader and the boys. Some of them are liable to be pretty drastic in such discussions, but the leader must abstain from the temptation to lecture them at this point. He has gained a tremendous initial advantage if he has convinced the boys that he is eager for their opinion, and is in no way shocked by their radical ideas.

Summary

Either the individual or the group interview, or both, are profitable methods for leaders provided they do not tempt the leaders to prescribe activity, and provided the leaders regard interviews as means for determining what shall be the experiences which individuals and groups should have, or what values should be considered along the pathway of the purposeful activity of the group. To prescribe activity is to miss the point of it all, but to be in position to bring new evidence, or to help develop a new value which will meet a need along the pathway of the interest and purpose of the group, is to conserve fully the values of interviews.

CHAPTER XII

HOW TO ESTIMATE THE RESULT OF A PROGRAM

Part of the trouble with the group work with boys which has been done in the past lies in the lack of definiteness in the results sought.

One great objective has been repeated again and again, until it has almost become a slogan. "To win boys to Jesus Christ." This objective has always been first said and immediately everybody either thought or said: "Yes! That's it. If we do that, we are doing our task!" Emphasis is therefore put upon the decision to accept Jesus Christ and to join the church. Other smaller objectives have been neglected—in fact, the relationship to the big objective has not been thoroughly thought out.

To be sure, there have been campaigns of various sorts to get boys to agree to take forward steps and to make Christian decisions to cover needy places in their lives. These are worth while, as are the great decisions to join in Jesus Christ's program on earth, but they are far from being enough.

Modern psychology has shown conclusively that a decision to follow Jesus Christ is not a generalized thing, which of itself influences every activity of a boy. Just as it is impossible to teach the general concept of honesty, and expect it to change at once the total of a boy's responses, or

to train a gymnast, and expect him to be a good track athlete, so a decision to follow Jesus Christ affects only those responses which in the mind of the boy are connected with the idea of being a Christian. The number and variety of connections with the idea of being a Christian within the brain of a boy will be different for every boy.

Modern psychology has shown that leaders cannot expect to have the decision to become a Christian influence the variety of responses in many areas of a boy's life, unless these responses and areas are connected with the idea of being a Christian. Because the situation-response bonds governing any response are not modified except by activity, one could not say that a boy becomes a Christian in any certain situation until he had responded to it in a Christian fashion. He will not respond to any situation in a Christian fashion until he sees the difference which the Christian ideal would make in his response.

Boys have been left too much to themselves in determining what these changes in responses, because of becoming a Christian, should be. Where a boy has always in mind, as a continuous question, "What would a Christian do in this case?" he may alter his responses throughout, by the ideals of Christianity. This is what everybody has expected every boy to do, but little help has been given boys in forming such a habit and few do it thoroughly.

It therefore becomes the duty of every leader of boys to help his boys think through the differences in responses to situations which a decision to be a Christian demands of a boy. This is an endless task, for which we are all grateful, for, no matter how much a Christian attains, he sees before him much more to attain to. But it is a rewarding task.

By such thinking a leader is making the wisest sort of provision for changes in conduct which are Christian. He is giving the Christian ideal its best chance to effect life actually.

It is not enough, then, for a leader to count his results by the number who join the church or the number who attend the group regularly. He must take the further step and estimate his results on the basis of the actual changes in conduct which come about because of establishing a connection between an everyday response to any given situation and the Christian ideal.

The leader would do well, then, to consider the places wherein a Christian response is yet lacking. What responses in the club or group life are not Christian? What responses would be called Christian? What responses in home, church, school, Sunday school are not Christian? What responses would Christianity suggest? What responses in the boy-and-girl relationships of the group are not Christian? What responses would be Christian?

Each area of the boy's life must be studied in this fashion. In the group discussions, opportunity should be given to think through what changes in conduct Christianity would demand in the area of life under discussion. Areas of life will be brought up for discussion because of the boy's interest, and this interest may be the means of his trying the new response which he, with the group, has had an opportunity to connect with the Christian ideal.

Over the year, all the important areas of the life of the boy—such as money situations, girl situations, home relationships, sports or recreation situations, and nationality situations—will arise naturally. The group discussions

should allow for thinking about what difference Christianity will make, with the avowed purpose of bringing about the changes in conduct which are thought through.

It is necessary to be even more specific, for in every situation there are several details of growth which must be sought. Only as leaders become aware of the kind of growth and the quality of growth they are seeking can they be intelligent in their work.

The leader * is interested in helping the boys grow in their ability

To purpose
To plan
To execute
To judge
To lead on

} in every situation which makes up his life.

It is only as the boy practices doing these things that he can expect to learn them. The leader must help him grow in these skills.

But each of these skills have phases which are important.

Purposing: { 1. Initiation of goal
2. Evaluation of goal
3. Choice of goal

Planning: { 1. Initiation of means
2. Evaluation of means
3. Choice of means
4. Organization of means

Execution: 1. Execution of means

* The following analysis of the details of growth is taken from the work of Ellsworth Collings' "School Supervision in Theory and Practice."

Judging: { 1. Initiation of improvement
2. Evaluation of improvement
3. Choice of improvement
4. Consummation of improvement

Leading On: 1. Suggesting related goals

These, then, are the opportunities for growth which the leader needs to admit his boys to experience.

The addition to the above analysis which Christian leaders will wish to make is that wherever the idea of evaluation is present the ideals of Christianity will need to be used. By the introduction of these ideals in evaluation of the proposed goals or purposes, in evaluation of the means or ways of accomplishing those purposes and in the evaluation of the improvement which judged possible, the leader has his greatest opportunity to help boys to Christianize their experience and his greatest guarantee that religion and life will be unified.

Summary

All of the laws and principles of growth come to focus on the way a leader judges his results. The suggestion here is that he judge them in the light of boy growth in a great variety of everyday life situations and in the light of the standards and skills in participation outlined above. A boy cannot learn what he does not practice. If he is to become skilful in purposing, planning, executing, judging and leading on to ever-widening fields of interest and endeavor, he must have a chance to practice each of those skills about the great variety of situations which go to make up his life. If the boy is to become skilful in living as a Christian, he

must do all of these things from the point of view of Christian ideals and principles.

If the leader is to become an expert, his leadership must admit boys to these experiences. He must judge the worth of his results by the measure of his ability to help boys practice all of these abilities in an ever-widening circle of interests and purposes. Such conduct changes, increasing in number and more intensely Christian, are the sign of expert leadership.

Where a leader measures his results in terms of actual changes of conduct, he has embarked upon the most glorious adventure given to men. He is pioneering in character building with his group. He is creating something of God in every boy in his group. He is dealing with actual life. He is giving boys a chance to experiment, in daring faith, with the teachings of Jesus. He is teaching them how to build up their belief experimentally and scientifically. He is making sure that belief and practice go hand in hand. Life and religion become one. He is laying the foundation for a glorious generation which will step out, on the promises of Jesus, and dare to try them in areas of life before which the present generation is afraid, hesitant and lacking in faith. He is building surely and solidly the permanent foundations for a new social order which will be known as the Kingdom of God.

CHAPTER XIV

YOUNGER AND OLDER BOY LIKENESSES AND DIFFERENCES

Throughout these chapters little has been said concerning the difference between younger and older boys, for the laws of learning govern whenever or wherever learning takes place in the life span. And the method which best safeguards the requirements of these laws is as useful for older boys as it is for younger.

However, there are some observations and differences which can be taken advantage of by leaders and which must be realized, particularly, by leaders working with older boys.

The Interest Span

The first of these important differences is the length of the interest span in older boys. As a boy grows, it is possible to establish a surer connection between thinking and subsequent conduct changes. This is possible because of the interest span of older boys.

A characteristic of a baby is that its attention and interest is always shifting. It will be interested in a light one minute, a noise the next, its fingers the next and so on throughout a day. From that short interest span to the interest span which makes it possible for a boy to work hard at a disagreeable task during the summer in order

*to earn money for college is a long scale. One way of describing the development of an individual is to describe the cause and effect relations which he sees. This is saying again that the interest span can be described by the cause and effect relations which exist in the experience of the individual studied. So there might be a scale drawn. At one end would be the short interest span of the baby. At the other might be the interest span which is illustrated by the vision which motivated the life of Jesus.

As babies grow, their ability to see, understand and participate in interests which span greater cause and effect relations also grows.

Younger boys need to participate in activities and interests which span the more clearly connected cause and effect relations. When left by themselves they do participate in just such things, they dig caves, build shacks, buy guns, experiment with the less complicated electrical contrivances.

Older boys have increased their ability to participate in interests and activities which span larger cause and effect relations. When left to themselves they do so. They build runabout cars. They earn money for use a year later in college. They put on plays to earn money for a desired end. These activities are beyond the interest span of younger boys.

This analysis does not mean that younger boys should have a set program and older boys a free program. It does mean that younger boys will not enjoy or participate in the activities which have intricate or long-time cause and effect relations. They will enjoy those activities which bring the more immediate satisfaction. The method for the younger

boys and older boys is the same. They both need to do their own initiating, purposing, planning, executing and judging, but the types of enterprises have this marked difference best described by the change in interest span in favor of older boys.

Working with Reality

Experience has proven that older boys will enlist and participate in causes which have human values attached. They enjoy participating in the same issues which appeal to adults.

Methods must be worked out whereby older boys can be challenged with the actual life situations which exist among them. It must be considered as their task to bring about the necessary changes which they see are needed.

This is true for several reasons. The most important one has already been given, namely, that older boys must work at reality. Boys are much more influenced by the opinion and attribute of fellows of their own age than they are by the opinion and desires of adults. The things which satisfy and annoy boys are much better understood, and much more naturally handled by boys of this age than by adults. One very important reason is the limited time of an adult, and the available time of older boys. For every half hour of an adult, taken from a regular task, boys have two hours to give to the most interesting task of living and enriching life. The things which would be expected of them are along the way in the course of their everyday activities and relationships. There would be no wrench of effort to get these things accomplished. Under the guidance of an adult who has little time to give, older boys could greatly

multiply results among other older boys if they were but challenged to the task.

Church and Community Tasks for Older Boy Councils

It is false to limit the work of older boys to the field of a church. They are in high school. They are at regular jobs in industry. They are participating in community life without regard to church cross-sections.

It is right that a church organization, such as a Boys' Department, or an organized Sunday school, should be the agency through which older boys may work. Either through active Sunday school associations, or through Young Men's or Young Women's Christian Association secretaries, the efforts of these separated boys' organizations of the church ought to be given a common channel, by means of some joint council wherein representatives can meet and determine what needs to be done.

If this is looked upon merely as a way of interesting older boys, it will sooner or later fail. It will succeed only to the extent that the actual present situations in the older boys' lives in the community are faced, and the best solutions to them attempted, in the spirit of the love of Jesus.

Such councils have been set up by having every older boys' group, including Hi Y Clubs and Employed Boys' Brotherhoods, elect two from their number as representatives. All cooperative efforts within the community center in the council, but have as working forces all the older-boy groups within the community.

It is to be hoped that programs for these councils will not become standardized nor organization-bound. These councils should be challenged to observe the public opinion

among boys and girls of their own age and to determine what things this opinion condones, and what it condemns. The efforts of the council could then be directed toward the building up of a public opinion which would stand for the right, and do away with the wrong, in any area of life, whether it be recreations, amusements, social standards governing boy-and-girl relationships or attitude toward examinations in school.

The Place of Adult Advisors

The adults working with these councils should be advisors in the true sense of that word, allowing the convictions and whole-hearted purposes of the group to determine what should be undertaken, and bringing to the aid of the group all the evidence which would help them determine what is best to do and the best way of doing it.

When once these councils become dominated by adults, their largest usefulness ceases and their results are cut. They will succeed best when adults become one of the group, and use their age to prevent any thoroughly bad step, rather than to determine every step which might be taken. Growth in older boys and girls comes as they initiate, plan and carry through whole-hearted purposes in keeping with their highest ideals. These groups should therefore become the experimental means of proving the beliefs which are held by their members in actual situations they face.

Summary

The main differences, then, between younger and older boys are but differences of degree, and not of kind.

Whereas the objectives and purposes of younger boys

have to be more immediately attainable in order for activity to be successful and satisfying, older boys are entering the period when objectives may be the great urges to endeavor. They can, therefore, be more distant, less attainable immediately, but they must be more inclusive; they must challenge life in its broadest areas. Sacrifice and heroism are possible among older boys. The jobs they undertake must challenge these capacities through loyalty to great commanding ideals.

This difference can be carried right through, showing how materials, methods and organizations can be varied because of the increase in the interest span, or the larger development of the connections showing relationships of things to things, ideas to things, and ideas to ideas, within the brain of the older boy. Whereas a younger boy will grow tired of working on something which will bring results only after several months, the older boy will be a bit more content and will see the relationship of present material to future result.

Older boys should have the growth which comes from facing and answering such questions as "What is this group for? What can it best do? How shall it determine its program? How shall it be organized? How can its organization best serve its members?" In answering such questions, there are experiences which build self-confidence and abilities into those who answer.

CHAPTER XV

GROUP DISCUSSIONS, A DEMOCRATIC METHOD

Reference has frequently been made in the preceding chapters to the need of the development of a technique in boy leadership, whereby the boys of the group may participate whole heartedly in the plans and decisions of the group. When the leader decided what the group members should do and how they should do it, when a standardized program was followed, then attention to the development of such a technique was not necessary. The leader sought, by various methods, to get the group to follow the program, and to make the decisions which he had outlined in his own mind. If the leader and group are to work together and if responsibility is to be taken by the boys, then some procedure by which this is possible must be followed.

It is evident that more is necessary than simply to give the boys a chance to make their own decisions. Indeed, urging them to take responsibility is not enough. We have learned, to our sorrow, in political life that democracy is not thus easily achieved. Just to throw open the club to decisions and plans of the boys may result in disorder and confusion, if the boys have never learned how to take responsibility. If this disorder and confusion are enjoyable, by the laws of learning, they may be practicing it with satisfaction and really learning how to be irresponsible, and how to evade results of their own action, rather than how to take responsibility and exercise judgment and make de-

cisions for themselves. For the authority of the leader, and the standardized program, there needs to be substituted a process of democracy which will enable boys to learn how to think and act effectively for themselves. Only as the group *practices* responsibility with satisfaction will it become a responsible group.

A Much-Needed Leader's Skill

This demands the kind of leader who will cultivate within himself the ability to help boys do their thinking in such fashion as to get the largest returns in satisfaction. This means group thinking with all the intense satisfactions of fellowship which that process involves.

It is only necessary to recall to mind the many places in this book wherein the ability to help a group think is called for to show the extensive utility of this skill.

A Getting-Acquainted Discussion

In getting acquainted with a group of boys, a leader needs an ability to get boys talking of their experiences in such fashion that they reveal their likes and dislikes, their attitude and emotions in the everyday situations of life. This is a form of discussion. It calls for the stimulation of thinking by the group. It demands an entirely different kind of skill than that of teacher, preacher or story teller. The leader becomes in a sense the audience, while the boys do the talking.

A Program-Building Discussion

The laws of learning demand participation, *practice with satisfaction*, if the largest returns are to come from group

activity. How can a leader preserve, for each boy in the group, the maximum chance for participation with satisfaction unless there is some way whereby the whole-hearted desire of every boy in the group can be consulted and taken account of before group action? This calls for group discussion, the formation of opinions and decision by the group. If every boy is to have a chance to help determine the projects of his group, his leader must have the ability to help the group discuss what that project is to be. What might seem the thing for a group to do from a leader's viewpoint might not seem so from the boys' viewpoint. What half the group might agree on as being most profitable for group action might be considered as of no account by the other half. If the leader has the ability to allow the group to discuss the many worth-while, whole-hearted desires which are present in the group until the one most of worth emerges he has done a skilful job in safeguarding the learnings of the group. This ability is therefore a most necessary one in all program planning.

A Program Discussion

Boys are facing puzzling questions in all of their regular daily or weekly relationships. Growth and independence come to boys only as they solve their own problems by thinking them through. A skilful leader will be able to help boys in such problems as they arise in proportion as he is able to help boys do group thinking and make group decisions. These have the largest chance for carry-over into conduct. This help can be given only as the leader has skill in group discussions.

A Standards Discussion

Boys need to determine their standards of value. It has been shown in past chapters that these standards are of largest worth to the boys, as they deal with the real situations which boys face. Standards become real and vital only as they are recognized in activity or thought out ahead of time with satisfaction and made use of in activity. Practice with satisfaction and recognition is again the law. This is possible where a leader knows how to get a group to review and evaluate its activity or to look forward and formulate its standards through group discussion.

Purpose and Organization Discussions

“What shall the purpose of a group be?” “How shall a group be organized?” These questions may be answered off-hand, in a customary fashion, in the quickest way to get the job done or in the way which allows the boys concerned the largest chance for growth. The last possibility is realized only where the leader has the skill to get boys to think together, discuss together and finally create out of their many varied participations the purpose and the organization which expresses most truly the group as a whole. This is a group-discussion process.

A Fundamental Skill

This review makes it clear that the skill which is required is an underlying one to many of the functions of a leader. It is necessary to give the guiding principles for group discussion and an outlined process whereby a leader

may prepare himself to lead any or all of the types of discussions mentioned in the chapters of this book.

One Technique for Discussions

A review of the chapters just referred to, in which the boys participate in the plans and activities of the club, will reveal a similarity of technique essential to such a process. In every instance it is evident that the worthwhile situations in which boys will participate in the club are situations out of their own lives, or in which they are vitally interested. The problems inhere in these situations. They represent forks in the road; difficulties that are encountered; decisions that must be made, whether it be in program planning or in some aspect of life itself of which the boys are a part.

Locating Problems

To help the boys to discover these situations and problems and to come to an actual understanding of the issues involved is the first essential to a democratic process. Under the old régime, the leader decided the needs, interests and problems of boys. In a program democratically developed, the boys study their own situations, and leader and boys together determine the situations to be met or the problems for the solution of which a program will be planned. If the group is to participate effectively it means that somehow or other the group members must have the opportunity to do within the limitations of their ability, as effective thinking, judging and planning as the leader did when he made all of the decisions. This involves the development

of group thinking, and the development within the group of skill in this process.

Good group thinking follows the same general plan as good individual thinking. Persons think only when there is something to be decided, or when they face a difficulty which they do not know how to meet, or when they are perplexed about something. A problem, therefore, is the basis of thinking, and a problem involves either a forked road situation or a difficulty in the way. This is true of the simplest situations in life, such as—which route to take downtown, or where to go on a vacation, up to the most difficult decisions of life work or belief.

Finding Solutions

The purpose of thinking is to find a way out in the situation, to find a solution of the problem. We think so that we may be sure to take the right fork of the road, or to solve the difficulty. This involves determining what are the possible ways out; what really are the options, and then examining these on the basis of their desirability or undesirability. There is comparison, appraisal, judgment—weighing of values involved. The decision is the way out which seems best, and “best” is always a value judgment.

Planning for Action

The third step in thinking is to carry the decision into effect, and test it out in life. This involves making plans to carry out the decision, for no conclusion automatically comes into effect, but it involves also taking an experimental attitude toward the decision, being ready to revise the

conclusion in the light of further experience. Thinking is, therefore, a problem—solution—action process.

We can summarize it as follows:

I. Problem. Understanding the situation and locating the problems.

1. Describe the actual situation or situations along the line of the general topic which the group members are facing. (The determination of what to do on a hike; the decision of a problem of Father-Son relations; the determining of life work; the making out of a general program of activities, etc.)

Indicate especially the factors which need to be taken into consideration, and note *why* and *how* this situation is of interest or concern to the group, and *where* it affects the lives of the group members.

Look especially for aspects in the situation of particular interest, and why they are of interest; difficulties or perplexities and what causes them; decisions to be made, and what the issues are.

2. Summarize and state the specific questions which need to be answered.

II. Solution.

1. *Determining possible ways out, which are live options to the group members.* In deciding about the hike, the possibilities would need to be examined; in determining life work, solutions would represent the real options; in Father-Son relationship, it would include the possible attitudes a boy might take toward his father. Such possibilities usually grow out of

experience. Research and study enriches possibility, and frequently a group, out of their experience, thinks of and decides to try a possibility, for them, entirely new.

2. *Examination of the possibilities.* This involves discussing frankly and earnestly why some persons advocate or follow this possibility, and why others advocate or follow another. The purpose of this part of the discussion is really to understand what would be involved in following any of the options, and particularly to see where the real conflicts are. It will be found that differences sometimes occur as to facts, and again they are matters of judgment or opinion. These *differences of fact and opinion* should be recognized and stated.
3. *Examination of the differences as to fact and opinion.* If it is a question of facts, these need to be looked up, and the nearest possible reliable facts secured. If it is a matter of opinion, then the real reasons why the opinion is held, as compared with other opinions, need to be discussed. This is where the questions of value, of standard, of principle, come in. The real heart of the discussion will be found in this consideration of differences as to the principles to guide action.
4. *Attempting to arrive at a conclusion or decision.* It is particularly important that this discussion of opinion shall really weigh values and compare standards. The question to be asked is this—Which is best, which is right, which is desirable, and why? As this weighing of values takes place, if there comes into the discussion some common interest, such as the welfare of the

club, or the welfare of the community, or the good of boys, which merges the contending interests in the group, then there is some likelihood that a way out will be found which is not a compromise, but which embodies all the contributions. When a group has this more inclusive goal, then the members are willing, in give and take, to try to come to a decision as to the most desirable way out, in which all can unite.

The decision will represent the specific action or attitude determined upon. The "because" will represent principle or standard of viewpoint on which the group agree. If the group does not arrive at a decision, but finds itself with differing viewpoints, these should be recognized in the conclusion, and opportunity given for more than one to be tried.

III. *Action.*

Working out the Conclusion in Practice. This refers to the work of the Ways and Means Committee. No program is decided, no hike determined upon, no other decision made, but that steps are necessary to put this decision through. What are the steps necessary—how can these be carried out? Too frequently the Ways and Means Committee is left out of consideration.

The procedure in brief becomes then as follows:

SUMMARY OF OUTLINE BY WHICH TO PREPARE FOR
DISCUSSIONS1. *Problem.*

Finding the problem.

- a. A description of the situation pertinent to the group with the specific issues involved.
- b. A determination of the common specific problem.

2. *Solution.*

Finding the solution.

- a. Stating possible solutions.
- b. Stating and examining the real reasons for and against each.
- c. Verification of facts where there is question as to correctness of the data.
- d. Discussion of the real reasons for differences of opinion with an attempt to arrive at some common understanding as to guiding principles.
- e. Summary or conclusion. Recognition of decisions reached or differences of opinion still persisting, with the reasons for the same. Decision plus the "because" principle or standard.

3. *Action.*

Working out the decision in practice. This has to do with action, the ways and means of putting the conclusion into practice.

- a. What steps will be necessary?
- b. How can these be taken?

Problem-Solution-Action Illustrated

A review of the suggestions for a democratic procedure as they have been made in the previous chapters will reveal

that they are in line with this problem—solution—action procedure. For instance, the suggestions on getting acquainted with the group represent the first step in group thinking,—see page 158. It is suggested in the discussion of the process that the interests and problems of boys will emerge as they describe and discuss in frank fashion the situations of which they are a part in home and school and on the playground.

To ask a group of boys directly what their problems are makes them self-conscious and yields superficial answers, but, as they describe the activities of which they are a part, and in the third person, comment upon them, they reveal their likes and dislikes, their interests and perplexities—in short, their problems at home, at school, on the playground, at church and elsewhere. This is the first step, as outlined in a group-thinking process, on page 178, and means that a program would be built by the boys to meet their interests and needs as they discover them, rather than represent what the leader thinks is important. Out of this would emerge specific situations and questions, in which the boys are interested, and on which they wish help.

Program Illustration

A second step in this democratic process is to find ways by which boys may determine for themselves program activities, which will meet their interests and help on their problems. This is the solution step. It means the determination of various possibilities by study of the tests and other program material; the discussion as to which are desirable and undesirable, and why, and the free choice of program activities. This is outlined on page 82, and

represents the second step in group thinking, that of solution, as outlined on page 178.

The third step in the democratic process involves action, putting this program into practice. Suggestions are found throughout the book as to how this may be done. This involves a definite assumption of responsibility on the part of various boys to work on the Ways and Means Committee.

Puzzling Problem Illustration

The same Problem—Solution-Action, outline of group thinking is suggested in the discussions regarding home, the use of money, health habits, etc. Note the description of the discussion on the use of money, as outlined on page 83. The listing on the blackboard of the things for which the boys spend their money resulted in bringing the situations the boys were facing, and the problems in money spending involved (the location of the problem), and also revealed the live options between which the boys were having to choose (possibilities for solution). As they then attempted to decide which represented foolish money spending, and why, and which the legitimate spending, and why, they were giving reasons for and against various possible courses of action. From this developed underlying and fundamental differences as to what was a good standard for money spending. Evidently this group worked away until they came to a united standard on which they all agreed,—this growing out of a frank discussion of this underlying problem.

Evidence later of a change in action showed that the boys had faced a real problem, that the change in their action represented a solution at which they had arrived.

A Hike as an Illustration

The planning for the hike, on pages 56-58 is particularly clear. Here was a situation with a number of specific decisions to be made. In each one the possibilities were explored and decision made on the basis of desirability. Part of the decision depended upon facts. There were conflicting engagements, there were items for food and necessity of knowing good places for the hike. This information had to be available before a decision was possible. But there were also differences of judgment as to what was desirable on a hike. Here there was an opportunity to weigh values and to make judgments. The boys were learning to work one with the other in the forming of standards. The discussion regarding the taking of the apples was a specific situation which developed during the hike with possible attitudes as alternatives. A real appraisal of each was possible, and a decision on the basis of standards or values was reached. The Ways and Means Committee got immediately to work. Decision was carried out at once.

Summary of Illustrations

Such a plan means that in a program, a new attitude is taken. For instance, program material on the old basis represented something to be followed in order. On this basis, the material in the Pioneer and Comrades manual represents possibilities to meet various sorts of interests and needs of boys, which are to be examined and choices made. On the old basis, the Bible was a book to be studied; now it is a record of experiences of how persons

met situations, and why, and it is to be studied in connection with the actual problems of boys. On the old basis, the leader furnished all of the information, and decided all the standards. On this basis, the boys will participate in exploring new facts, and standards will be a matter of discussion and decision by the boys. On the old basis, the leader got most of the education. He studied the facts, he made the judgments, he determined standards. On the democratic basis, the boys learn to think and act for themselves.

Leader's Preparation

The leader must not imagine that now his club is on a democratic basis he has to make no preparation. There is no less preparation necessary, but preparation of a different kind is demanded. Formerly the leader studied through to conclusions which he presented to the boys, now he analyzes problems and situations, finds possibilities, thinks out questions of fact and opinion, in short gets ready to coöperate with boys in every way, but holds decisions in abeyance for the united decision of himself and the group.

He must also give special attention to working out the procedure he will use in securing the freest participation of the group. The discussion of the previous chapters imply that this will be best done by questions.

Question Forms

The best way to learn how to formulate questions is to study those which have been used successfully and to adapt your questions to the form suggested and practice the use of them until satisfaction is attained. See the sample dis-

cussion outlines which are given in the Appendix, page 210.

Questions to locate the problem should draw out from the group descriptions of situations they are facing and their experiences. These questions are preferably in the third person to avoid self-consciousness. Care should be taken to keep persons from committing themselves to any viewpoint before complete discussion can be had. Especially must the group be asked "Why" and "How" the group are concerned so as to bring out the issues.

Solution questions are "What are possibilities?" "Why is each advocated?" They state in question form differences of fact and opinion. Special attention must be given to opportunities for comparison and approach.

The action questions deal with "What steps are necessary?" "How can these be brought about?" "Where?" "When?" "How" and "Why" are the important points in all discussion questions.

A Leader's Functions in a Discussion

In such a process the leader occupies a threefold function. In the actual discussions he will frequently need to be chairman. In this function he will use the questions to get the situation and problems before the group to secure consideration and decision and to lead to plans for action. His second function is that of expert. He is a sort of personalized encyclopedia of plans as possibilities; of where facts can be found and program material can be secured. He must think of himself as a library properly catalogued and available when the boys need it, counselling with them when they need counsel, but not forcing his opinion upon them when it is not wanted.

His third most general function is that of comrade in helping his boys carry out the plans they have determined upon.

These are the functions of a leader, which have been held to be most important throughout this book. The skill which these functions require must be achieved by all leaders as they live and work with groups of growing boys. The growth of a leader's skill is the purpose with which this book begins and ends.

APPENDIX

AN OUTLINE CONSTITUTION

TO HELP PIONEER GROUPS (12 TO 14) AND COMRADE GROUPS (15 TO 18) DETERMINE THEIR GROUP ORGANIZATION

The following material attempts to help a leader give right of way to the interests and purposes of a group of boys in their own group organization. Such right of way comes as boys are helped to face the necessary decisions and helped to make those decisions themselves in the light of all the facts and factors which should be considered.

In order to make this possible the leader will need to guide somewhat the thinking of the group, and to that end will find the sample Constitution, with its discussion outlines, helpful. The greatest freedom should be exercised in rephrasing questions, reordering, expanding, and cutting down the time given to this Constitution discussion.

The *interest of his group* must determine for the leader whether this is a long series of meetings of the entire group or a short series with much committee work and a final report back to the group.

ARTICLE I. *Name.*

The name of this organization shall be the
Club of the

PIONEERS

1. What frontiersmen or early pioneer leaders do you admire?
2. Who were the pioneers in this state and county?
3. What pioneers in the field of inventions appeal to you?

COMRADES

1. What great friendly men leaders do you admire? Why do you admire them?
2. What leaders in social movements, such as Christianity, Abolition, Race, Peace, etc., appeal most to you?

4. What characteristics of these men most appeal to you? What further do you want to know about them?
5. Which characteristics of these men appeal to you as being most in keeping with the purpose of this club?
6. What name most appeals to the group?
7. Will the group be known as a settlement, tribe, camp, caravan, club, or what?
8. What will be the full name of this group?

Leaders' Note: This discussion may determine some worthwhile investigation into biographies and local pioneer history and be fruitful material for the club programs or club projects. Watch the interest of the group.

ARTICLE II. *Purpose.*

The purpose of this club (class, group, etc.) shall be to.....

.....

QUESTIONS TO HELP A GROUP TO DETERMINE ITS OWN PURPOSE

1. What are some of the things this group has been doing these past months?
2. Which do you like best? Why?
3. Which are most worthwhile? Why?
4. Which are least worthwhile? Why?
5. Why do you want a club? Give the reasons which cause you to belong to and want the club.
6. How will a club help in these matters?
7. What things will a club provide opportunity for which you lack now?
8. What should be the purpose of this club?
9. What services should this group render to its members?
10. What services should this group render to its homes, its churches, its schools, its community?
11. What passage of Scripture would most nearly express the purpose of this club? Luke 2:52, Mark 12:30, Luke 10:27.

What help, if any, will the aims of a Pioneer and Comrade give?

12. How would you state the purpose of this club?

Leaders' Note: This discussion ought to occur every year. It may lead into discussions such as those provided in "Facing Life Squarely."

ARTICLE III. *Insignia and Colors.*

The colors shall be and to denote the following characteristics desired within the members of the club

..... The insignia denoting membership in this club and participation in the "Christian Citizenship Program" shall be

QUESTIONS TO HELP DECIDE THE COLORS AND INSIGNIA OF THE CLUB

1. What are some of the ways in which groups, organizations, states, nations, etc., make use of colors?
2. Would choosing colors for our group help symbolize our purpose, ideals, and objectives?
3. What colors would best help us carry out our purpose, ideals, and objectives?

Insignia

1. Of what uses are insignia to a group?
2. What items ought to determine the securing of our insignia?
 - a. What consideration shall we give National Pioneer or Comrade insignia?
 - b. What consideration shall we give Church, Y. M. C. A. or other insignia?
 - c. What insignia of local significance only seem desirable?
3. What insignia express best the purposes of the group?
4. Just what insignia shall the group use?

ARTICLE IV. *Membership.*

Membership in this club is open to.....
.....

QUESTIONS TO HELP DECIDE WHAT THE MEMBERSHIP
PRACTICE SHALL BE

1. What is the purpose of our group?
2. How many shall be in it?
3. Who can be recommended for membership?
4. Type of fellow? Age?
5. On what basis shall a club enrol its membership?
6. What limitations, if any, to membership?
7. What "say" shall the group have as to who comes in?
8. How test applicants? How admit them to membership? Invitations? Rituals?
9. How does membership affect the success of the group?
10. How often shall new members be voted in?

ARTICLE V. *Fees.*

The fees of this group shall be.....

QUESTIONS FOR THE DISCUSSION OF FEES

1. Shall we need money?
2. For what?
3. How much shall we need?
4. What proportion of a fellow's weekly allowance should be paid in club dues?
5. How shall we raise it?
6. Shall they be paid weekly, or how? Shall we have an initiation fee? How much, if any?
7. How deal with members delinquent in payment of dues?

ARTICLE VI. *Officers.*

The officers of this group shall be.....

QUESTIONS TO HELP IN CHOOSING OFFFICERS

1. What officers shall the group elect? Why?
2. How and when shall they be elected?
3. What shall be the duties of each?
4. What will you call your officers?
5. What names of officers would the purpose of the club suggest?
6. Suggestive names for officers may be obtained from such sources as: The officers of a Scotch clan; the titles of men who guided caravans of covered wagons across the country in '49; the titles of leaders of an Indian tribe; the titles of officers in the old town meetings in New England; the titles of a cowboy outfit; the titles of the old southern plantation life; represent titles used in various sections of the country in Pioneer and Comrade clubs. Local pioneer history may be a fruitful source.
7. Which of these sources of names seem most in keeping with the purpose of the club?
8. What shall the leader and assistant leader be called?

Leaders' Note: This way leads into some interesting programs as boys study any of the sources mentioned.

ARTICLE VII. *Affiliation with Other Groups.*QUESTIONS TO HELP DECIDE WHETHER OR NOT IT
WOULD BE ADVISABLE

1. Do you think that this club can do its best work alone?
2. What do you think a close relationship with other Pioneer or Comrade clubs would mean to this club? To the other clubs?
3. What makes it possible for clubs of this kind to join themselves together?
4. What relations would seem desirable?
5. What steps can we take to bring this about?

ARTICLE VIII. *Meetings.*

The meetings of this club shall be held.....
.....

QUESTIONS FOR DISCUSSION OF MEETING SCHEDULE

Time

1. Is, or is not, once a week too often to get together? Why?
2. When shall we meet?
3. What points in favor of Friday, Saturday, other days?
4. What objections to Friday, Saturday, etc.?
5. Group decision.

Place

1. What kind of place do we need for our meeting?
2. What sort of things shall we be doing at our meetings?
3. Where can we find a proper place?
4. How could we get it?
5. What shall we do about it?

Sunday

1. Shall there be a Sunday meeting?
2. What relation should exist between meeting as Sunday school class and midweek meeting?

Program

1. What shall be the order of our meeting?
2. What activities does our purpose suggest?
3. How can we get the necessary variety of activities?
See later pages, this manual and "Group Leaders and Boy Character," Chapters VIII, IX and X.
4. What types of projects should we have each month?
5. What individual projects shall we have?

ARTICLE IX. *Quorum.*

A quorum shall be constituted when of the regular membership is present.

QUESTIONS TO DETERMINE QUORUM

1. How many should be present in order to make decisions for the group?
2. What happens in a group where a few fellows decide something important in the absence of the rest?
3. What are the advantages of having a quorum ruling? What disadvantages?
4. What effect has a quorum ruling upon attendance? Upon interest in club?

ARTICLE X. *Committees.*

The following committees shall be appointed..... for the term ending.....

QUESTIONS TO BE RAISED IN CHOOSING A COMMITTEE

1. Do we need committees? If so, why? What committees?
2. What is the purpose of a committee? What advantages? What disadvantages?
3. How long shall they serve?
4. What relation to the officers?

ARTICLE XI. *Amendments.*

QUESTIONS TO BE PLACED ON AMENDMENTS

1. What is an amendment?
2. When should amendments be made?
3. Should an amendment be made often? Why, or why not?

4. Who should make amendments? How will they be suggested or started?
5. How much notice should be given before an amendment is voted upon?
6. What percentage of members must vote for an amendment to make it effective?
7. What special rulings, if any, about Article II (which may need to be changed often) and Article VII (which may have become a standard growing out of several years of experience with many clubs) are needed?

There are many interests for boys in these several discussions. If they desire to go into any of them more fully, some very profitable projects might develop, especially historical around officers' names and local pioneer history, biographical around the group name, governmental around amendments, etc. Let the interest of the group determine the time given to these discussions.

OPENING AND CLOSING CEREMONIALS FOR PIONEER AND COMRADE GROUPS

The use of rituals for an opening meeting is excellent for introducing the fourfold program, either Pioneer or Comrade section. It is a direct suggestion that the boys shall approve, without having had the opportunity of looking into it, the Christian Citizenship Program. This the group may do with real belief. They should be allowed the opportunity of making their own ritual and thinking into the reasons for the statements that are their own and adopting it upon the basis of belief rather than upon the basis of saying something which the leader may consider effective. Basic belief and ownership are all-important in any rituals which a group may want to use. The ideals of the boys may be greatly developed as they work out a ritual of their own. Rather than as an opening meeting, therefore, it would seem that the ritual should come after the boys have worked upon one of their own and come to use it with a sense of worship because of the belief which has been engendered in the process of creating it.

The following ritual is in wide use in several forms, the one below the most commonly printed:

CHIEF HUNTER (*raps once*): Members will take their seats and come to order. (*Raps twice and officers stand.*) Ranger, by what name are we known?

RANGER: Chief Hunter, we are known as Pioneers.

CHIEF HUNTER: What is a Pioneer?

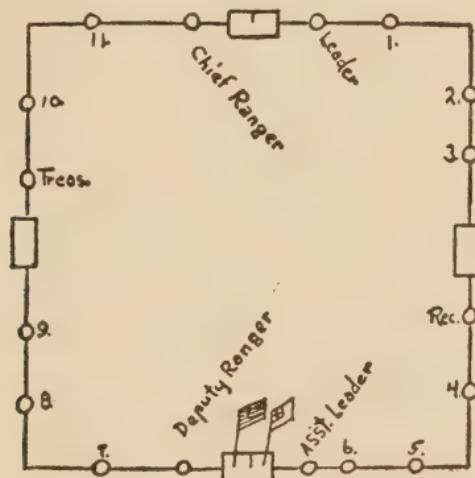
RANGER: A hunter in new fields, an explorer of new realms.

CHIEF HUNTER: What realms shall we explore?

RANGER: The realms of life.

CHIEF HUNTER: Recorder, for what shall we hunt?

RECORDER: Chief Hunter, we shall hunt for every opportunity to prove our avowed purpose.



CHIEF HUNTER: What is that purpose?

RECORDER: To be manly in muscle, mind and morals as a foundation for Christian living.

CHIEF HUNTER: Treasurer, what is our chart?

TREASURER: Chief Hunter, our chart is the square.

CHIEF HUNTER: The square of what?

TREASURER: The square of growth.

CHIEF HUNTER: Why the square growth?

TREASURER: Because a Pioneer grows equally in body, in intellect, in service, and in devotion to his God.

CHIEF HUNTER (*raps three times. All stand*): Together, Pioneers.
 ALL (*right hand over heart*): I pledge allegiance to the Christian flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and love.

CHIEF HUNTER: Pioneers, kneel. (*All kneel on right knee. Chief Hunter leads all in Lord's Prayer. Raps once, all sit.*)

LEADER: Pioneers, are our aims true?

ALL: As true as truth itself.

LEADER: What are the aims of Loyal Pioneers? (*Pioneers stand in turn, recite and remain standing.*)

PIONEER No. 1: As a Pioneer I aim to seek health.

PIONEER No. 2: As a Pioneer I aim to be self-controlled.

PIONEER No. 3: As a Pioneer I am to be self-reliant.

PIONEER No. 4: As a Pioneer I aim to be absolutely reliable.

PIONEER No. 5: As a Pioneer I aim to play the game clean.

PIONEER No. 6: As a Pioneer I aim to do my duty.

PIONEER No. 7: As a Pioneer I aim to be thorough.

PIONEER No. 8: As a Pioneer I aim to play a team game.

PIONEER No. 9: As a Pioneer I aim to be always kind.

PIONEER No. 10: As a Pioneer I aim to be reverent.

PIONEER No. 11: As a Pioneer I aim to be loyal in all my relationships.

CHIEF HUNTER: Together, Pioneers. (*All salute.*)

ALL: I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, indivisible with liberty and justice for all. (*Drop hands.*)

CHIEF HUNTER: Ranger, with what motto shall we open this meeting of Pioneers?

RANGER: The motto is (*Tells Bible verse for that month and repeats it.*)

CHIEF HUNTER: Together, Pioneers. (*All repeat verse.*)

CHIEF HUNTER: I now declare this meeting of Pioneers to be duly opened.

Ritual for Comrade Meeting

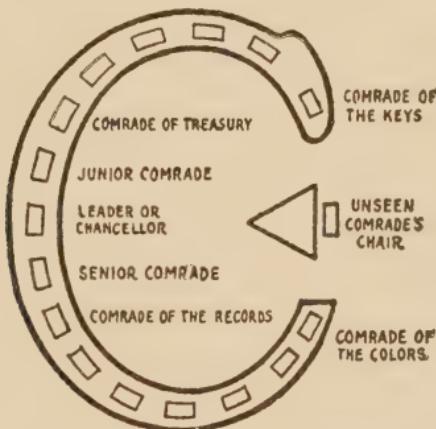
The Senior Comrade raps and calls the meeting to order. (NOTE: Chairs are placed in the form of the letter C. The leader is seated

in a chair halfway around the C with two officers on either side. Comrade of the colors is seated at one point of the C and Comrade of the Keys at the other point of the C. An altar with a vacant chair, which is to be kept vacant during the entire meeting, may be placed where desired. This chair is called the seat of the Unseen Comrade. At one rap, members are seated; at two raps officers stand, and at three raps all stand.)

The officers are Senior Comrade, Junior Comrade, Comrade of the Records, Comrade of the Treasury, Comrade of the Colors, Comrade of the Keys, and Chancellor, who is leader of the group.

SENIOR COMRADE: Comrade of the Keys, are all those present Comrades of our order, or properly accounted for? (*Before addressing Senior Comrade or Chancellor, Comrades should rise, place right hand over heart, fingers forming a C.*)

COMRADE OF THE KEYS: Senior Comrade, they are.



(Chairs are placed in the form of the letter "C" with officers in position indicated on diagram. At one rap members are seated; at two raps officers stand, and at three raps all stand. The salute is with right hand over heart, fingers forming letter "C.")

SENIOR COMRADE: Junior Comrade, kindly see that the Christian flag and the Bible are properly displayed at the altar. (*The Christian Flag is placed at the altar with the cross hanging down and the open Bible placed thereon.*)

JUNIOR COMRADE: Senior Comrade, the altar is duly arranged.

SENIOR COMRADE: Comrades, is the meeting place in due and proper order for the opening of our club?

COMRADE OF THE COLORS: Senior Comrade, one thing is missing.

SENIOR COMRADE: What is missing, Comrade of the Colors?

COMRADE OF THE COLORS: Senior Comrade, the Flag of our country.

SENIOR COMRADE: As patriotism is so important in our lives, no meeting is complete without the proper display of the Flag of this Republic. Comrade of the Colors, bring forth our flag.

(Comrade of the Colors leaves the room, obtains flag and, as the colors enter, the Senior Comrade raps three times and says): Flag salute! *(Comrades remain at salute until flag is placed and Senior Comrade commands):* Two *(and raps once.)*

SENIOR COMRADE: Comrade of the Records, will you approach the altar and read the words of our Unseen Comrade, upon which our Comradeship is based. *(Comrade of the Records then reads Luke 10:27.)*

SENIOR COMRADE: Comrade Chancellor, while we kneel in respectful attitude, will you address our Unseen Comrade, thanking Him for this purpose in our lives and ask His guidance for this meeting? *Comrades all kneel on their right knees facing the chairs in which they have been sitting, until the Chancellor has given the prayer.* *(All of them are seated.)*

SENIOR COMRADE: Comrades, what is our high resolve?

COMRADES *(in unison):* As Comrades, we resolve to attain the highest intellectual, physical, devotional and social life, and in all four to fill the measure full of service, remembering always that "Life is not a goblet to be drained, but is a measure to be filled."

SENIOR COMRADE: Comrades, let us ever remember that everything that we do should be done in the spirit of our unseen but ever-present Comrade. I now declare the meeting regularly open.

Closing Ceremony

SENIOR COMRADE: As there is no further business to come before us at this time, we shall prepare for adjournment. Junior Comrade, what guide is given us to teach us all that we would know about life's journey?

JUNIOR COMRADE: The Holy Book that lies before us is the guide book for all Comrades. Through it, the Unseen Comrade says to us: "As ye would that men should do unto you, so do ye also unto them."

SENIOR COMRADE (*Raps three times and all rise and take the position of salute*): Comrades, what is the meaning of our letter C? (*Starting with Comrade of the Keys, repeats around twice in turn, one word to each comrade*): Christ, Our, Master, Requires, And, Deserves, Earnest, Service, (*and then all repeat the sentence in unison*).

SENIOR COMRADE: Let us all bow our heads. Unseen Comrade, as we go our way, may our lives be true to these teachings. May we hear only such thoughts and do only such deeds as are worthy of Thee. Amen. I now declare this meeting of Comrades adjourned.

Another ritual in use by a church is also given.

Opening Ceremony

After the meeting has been called to order by the Chief Pioneer, the following ceremony may be used:

CHIEF PIONEER: Are all the boys present Pioneer Members of this Camp?

SCRIBE: We are with the exception of (*Scribe here introduces visiting boys, parents, or special guests to the Camp.*)

CHIEF PIONEER: We are met in this Camp Assembly to carry out the purpose for which our Camp is organized. What is that purpose?

CLAN-CHIEF PIONEER: The purpose of the Camp shall be the all-round development of each Pioneer so that he may become a complete man following Jesus, the Great Guide, in the life of service for others.

CHIEF PIONEER: In accord with the purpose of the Camp, each Pioneer has taken upon himself a personal purpose. What is our purpose?

THE CAMP: As a Pioneer, I purpose with God's help to travel the trail blazed by my Great Guide, Jesus, and to grow as He grew in "wisdom and stature and in favor with God and man."

CHIEF GUIDE: As we follow our Great Guide over the trail of life, what are the laws of this trail?

THE CAMP: The laws of the trail are four. They are the law of the clear mind, the law of the strong body, the law of the true soul, and the law of the warm heart.

CHIEF GUIDE: As we follow these laws day by day, we develop our lives as did Jesus, the Great Guide. Shall we unite in prayer that He may help us in this task?

(After the prayer by the Chief Guide, the Chief Pioneer takes charge, following the regular order of business.)

The purpose decided upon by the Camp should be used instead of the one given above.

Closing Ceremony

At the conclusion of the program the Pioneers form a circle around the Chief Guide.

CHIEF GUIDE: As we bring to a close this Camp Assembly, let us repeat together the Psalm of the Pioneer.

CAMP: Repeats the 121st Psalm.

CHIEF GUIDE: And now, O God, our Father, go with us and bless us.

CAMP: And keep our feet in the straight and narrow Trail.

ALL TOGETHER: That we may loyally follow our Great Guide through all the days. In Jesus' name we ask it, Amen.

CHIEF PIONEER: The Camp assembly is adjourned.

A Boy-Made Ritual

The ritual which follows is the direct product of a thirteen-year-old boy in a Pioneer group. It is remarkable only because it illustrates the amount of thinking, the amount of Biblical study, the amount of idealism which a boy will put into a task of this sort once he is challenged with the opportunity. When the boy brought this to his leader, the leader asked: "Whom did you get to help you with this ritual?" The boy answered: "I did it myself. I went into the room and shut the door and told the rest of the family to leave me alone as I had to work out a ritual for our group."

The form as presented here is not the form as presented by the boy, but includes the suggestions of several other boys of the group as they have tried it out as an opening ceremony.

Opening Ritual

PRESIDENT: What is the object for which this group stands?

ALL: This group stands for four-square development of Christian Citizenship training.

VICE-PRESIDENT: The emblem of this group is a square and its four sides represent all-round Christian development.

PRESIDENT: One side of this square represents the intellectual life.

ALL: "Jesus advanced in wisdom."

SECRETARY: "Ye shall know the truth and the truth shall make you free."

ALL: "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, think on these things, for as a man thinketh in his heart, so is he."

VICE-PRESIDENT: "For the Lord searcheth all hearts and understandeth all thoughts, and no thought can be withholden from Him."

LEADER: "Study to show thyself approved unto God a workman that needeth not be ashamed rightly dividing the word of truth."

PRESIDENT: The second side of this square represents the physical life.

ALL: "Jesus advanced in stature."

VICE-PRESIDENT: "Let us lay aside every weight and run with patience the race which is set before us."

SECRETARY: "So run ye that ye may obtain the prize."

TREASURER: "And every man that striveth for masteries is temperate in all things."

ALL: "And if a man striveth for masteries, yet is he not crowned except he strive lawfully."

LEADER: "Know ye not that your bodies are members of Christ and the temples of the Holy Spirit which is in you."

ALL: "The Lord is the strength of my life, blessed is a man whose strength is in Thee, O God."

PRESIDENT: The third side of the square represents the social life.
ALL: Jesus learned a trade to support those depending upon him, so must every good American boy.

ALL: As a good American boy, I aim to do my duty, for a good American boy does not shirk his duty.

PRESIDENT: The fourth side of the square represents the devotional life.

ALL: "Jesus advanced in favor with God."

VICE-PRESIDENT: Take the of the spirit, which is the word of God.

SECRETARY: "They that are after the things of the spirit mind the things of the spirit. He that soweth to the Spirit shall of the Spirit reap life everlasting."

TREASURER: "What is a man profited if he gain the whole world, and lose his own soul?"

ALL: "For the body without spirit is dead."

LEADER: "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in love, in spirit, in faith, and in purity."

ALL: As a good American boy we purpose to be manly in muscle, mind, and morals as a foundation for Christian living.

SAMPLE DISCUSSION OUTLINES AND A LIST OF AVAILABLE DISCUSSION COURSES

The following three samples of discussions may be useful to the leader as examples of the type of questions to ask in a discussion and as a guide in the ordering of the discussions in order to get the largest return from their use. The leader is urged to read carefully and to try the procedure outlined in Chapter XV, in order to increase his skill in the formation and use of discussion outlines.

Present available discussion courses which would be of use to leaders in the development of all-round programs are:

"Facing Life Squarely," Association Press, 347 Madison Avenue, New York City.

"The Pioneer Way of Living," Church Publishing House, Chicago, Ill.

"Everyday Objectives of Older Boys," Association Press, 347 Madison Avenue, New York City.

"A Boy's Questions," Association Press, 347 Madison Avenue, New York City.

"The Spirit of World Brotherhood," Association Press, 347 Madison Avenue, New York City.

"An Older Boy's Problems," Dexter, "Y," Fresno, Cal.

"Life Problems," Tallman, "Y," Minneapolis, Minn.

"Where Shall I Invest My Life?" Church Publishing House, Chicago, Ill.

"World Brotherhood," Adams, Central "Y," Chicago, Ill.

What Attitude Should a Boy Take Toward Church?

BREAKING OPEN THE PROBLEM

1. What reasons do some boys give for not going to church?
2. What are the reasons why some boys go to church?
3. Which reasons seem most convincing?

MAIN PROBLEM

4. What attitude shall a boy take toward church?

SOLUTION

5. In the first discussion there was a summary of reasons why the church should exist. To what extent, if any, should these reasons determine the attitude of a boy toward church?
6. Some people believe the church should be supported for what it has done in the past; other people believe a boy ought to go to church in order to build a habit of going to church. What makes them believe as they do? What do you believe in regard to these positions?
7. Would you say that a boy should recognize the church to the same extent that it recognized and made provision for his needs, or should a boy give his loyalty to the church even if its major services are planned for adults?
8. Should a boy determine his attitude toward the church on

the basis of what he gets out of it or on the basis of what he can do through it? Why?

9. If the church is wrong in some respects, should a boy remain loyal, trying to change the wrongs by working from within as a church member, or should he quit the church and try to bring changes by criticism from without? Which do you believe would be most effective? Why?

SUMMARY:

10. On the whole, what attitude do you believe a boy ought to take toward the church?

ACTION DIFFERENCES

11. To what extent will this mean regular attendance? Participation in the work of the church? Enlisting the interest of others?
12. How would you go about getting other boys to accept the attitude toward the church which you hold?

Why Should a Boy Be Regular in His School Attendance?

OPENING UP THE PROBLEM

1. Why do some boys play hookey from school?
2. Why do not more boys play hookey from school?
3. Are or are not the wishes of his parents and the requirements of the law the best reasons for a boy's being regular at school? Why do you believe as you do?

MAIN PROBLEM

4. Why should a boy be regular in his school attendance?
5. If a boy is not interested in his school subjects should he or should he not be regular in his attendance? Why?
6. If the purpose for which he is going to school is not clear to a boy, is he not justified in staying away from school? Why?

ACTION DIFFERENCES

7. How would you suggest helping boys who were inclined to play hookey see the importance of regular attendance at school?
8. If it was lack of interest in his studies or low marks that made him inclined to play hookey, what would you suggest that might make him become more interested?
9. If he cut school because of the chance to make some pin money to spend, what would you suggest?

How Should a Boy Spend His Money?

1. What are the things for which boys spend money?
2. Which of these would you place in a column headed "wise spending," which in a column "foolish spending"?

MAIN PROBLEM

3. What shall determine whether or not a boy's use of money is wise or foolish? Run over the lists again. What makes some spending wise and other spending unwise?
4. To what extent is present pleasure a wise basis for spending money? Shall a boy spend much or little for present passing pleasure?
5. If the things for which a boy spends his money are such as to bring pleasure over many days, would you say he should spend much or little for them?
6. If the things bought would increase a boy's skill along some line as he used them; what judgment would you pass on his spending money for them?
7. Will the standard set up to determine one boy's spending be the same for another boy? Why or why not?

SUMMARY

8. What, then, determines the standard a boy will accept to control his spending?

DIFFERENCE IN ACTION

9. If it is necessary for a standard to be worked out, what, from to-day's discussion, would you accept to control your spending in this coming week?

10. Would the group be interested to keep account of their spending this week and check up together at next week's meeting on their ability to live up to an accepted standard?
11. Would a personal budget book help?

RESTATEMENT OF ACTIVITY SITUATIONS OF THE CHRISTIAN CITIZENSHIP PRO- GRAM INTO POSSIBLE PROJECTS FOR GROUP AND INDIVIDUAL SELEC- TION AND ACCOMPLISHMENT

These restatements of the tests of the program are given to illustrate the sort of freedom which a leader should have with the material of any program if he is to give right of way to the interests of his group. No statement here should be taken as inclusive or exclusive of all the interests of the group.

These descriptions of projects are given in order to stimulate leaders to see the necessity of dealing with reality, and of allowing the boys of the group to do the selecting and active work in all project development, or all program development.

Group Projects

1. Carry on discussions around the on-going activity as outlined in "Every Day Objectives for Older Boys" and "Facing Life Squarely," to determine what the objective of the group should be in each of these realms of activity.
2. To develop through group discussions the objectives of the group around at least eight of the realms of on-going activity suggested in the two above-named courses.
3. To develop a group ritual using these objectives and four-square development ideals as its base. (Note: The Pioneer history of the state or locality should furnish material which might be worth including in the ritual and which might give points as to the nomenclature and other organization features of the group.)

4. Initiating, planning, and carrying through a "Pet and Hobby Show" for the group with the boys doing the work, judging the exhibits, making the awards, and with the public invited.
5. Plan and carry through a series of talks on health and sex development with father and sons together in the meeting.
6. Let the group make some article of furniture or equipment needed by it or by the Sunday school, church, neighborhood or needy family.
7. Take a series of hikes for the purpose of studying birds, or collecting specimens according to the interests of the group, looking to the development of individual or group collections of nature specimens or, for the purpose of exploring, mapping, or making trails.
8. Dramatize some classical story of literature, ancient or modern.
9. Have a story-telling hour or series of story-telling hours in which boys prepare and tell before the group stories which have most interested them from history, biography, fiction, plays or similar sources.

PHYSICAL

1. Have the group plan a hike, necessary meals, and sleeping outfit for an overnight trip, with the boys carrying full responsibility.
2. Have the group participate in organized team games, with members who are not participating supporting the team, in a series of contests or league.
3. Determine the sort and number of group games the group wants to learn and provide opportunity for learning these games under the leadership of members of the group. Twenty to forty games suggested.
4. Let the group conduct a track or field meet or compete as a group in a community track and field meet or conduct for younger boys a track and field meet.
5. Let the group plan for a series of swimming lessons, demonstration aquatic tests, and games in which they participate.
6. Let the group have part in planning and participating in a

series of regular gym classes, understanding fully the reasons for each item of the program.

7. Let the group participate in the annual Hexathlon contest.
8. Let the group participate in the annual Pentathlon contest.
9. Let the group plan and build a shelter or shanty in the country for group use.
10. Let the group plan and participate in a series of first-aid demonstrations, study and practice periods.
11. Let the group plan and participate in a circus or stunt night.

DEVOTIONAL

1. Let the group carry through a course of Bible study of not less than twelve lessons with 80 per cent attendance.
2. Let the group find a needy family, study its needs, and make some provision for help which meets its needs.
3. Let the group undertake some regular responsibility for the church or the pastor, such as ushering, distributing envelopes, pamphlets, etc., taking up the collection, or similar duties with responsibility rotated within the group under the direction of the boys themselves.
4. Let the boys plan and carry through a series of trips to scenic points, art galleries, observatories, historical museums and the like, to see evidences of the rare and beautiful things of the world.
5. Let the group carry through a course of study about the conditions of the present day in some mission field.
6. Let the group carry through a course of study or lectures on the history of the Bible.
7. Let the group choose and dramatize some difficult stories before the Sunday school, church, community or other public audience.
8. Let the group locate a group of American boys more needy than itself, determine what ought to be done for them and have part in meeting the needs.
9. Let the group dramatize some stories out of the history of religion, the history of the church or the life of some great religious leader before Sunday school, church or community.

10. Let the group accept responsibility for and carry out a series of worship periods for its Sunday school or for a full church service.

SOCIAL

1. In behalf of some individual or group facing a problem, let this group plan and help them carry out a solution, such as harvesting a crop, providing an outing for the sick or shut-ins, helping as a group at a fire or other calamity, helping as a group with a convention or conference, and the like.
2. Let the group take part in planning and carrying through a community clean-up, health crusade and beautifying or safety-first project.
3. Let the group attend a session at court during some major case on trial before a jury. Have discussions in the group, note the features in the trial which appealed most to them, and follow through any interest which may be aroused.
4. Let the group carry through each year a series of meetings on vocational guidance, looking to information on various life callings and possible choice of life work.
5. Let the group dramatize some phase of American history, the life of some American leader before the Sunday school, church, school, or community audience.
6. Let the group carry through a series of meetings wherein the members tell the stories of American history which most appeal to them.
7. Let the group carry through a series of studies about the people of foreign birth now becoming American citizens, to determine the stand the group should take in these matters.
8. Let the group plan and carry through a series of reports on the topics of the day, using the *Literary Digest* or some other current magazine, to encourage the boys to form their opinions on present-day topics.
9. Let the group study a group of negro, Mexican, Indian, or foreign-boys to see what they may need, and plan to help them meet their need.
10. Let the group plan and participate in all-day celebrations, parades, community festivals, and the like.

11. Let the group plan a Father and Son or Mother and Son Banquet either for their own group or else share in the planning of such a banquet for the entire Sunday school, the boys carrying the full responsibility for promotion, food, program, and organizing the service.

Individual Projects

INTELLECTUAL

1. Be charted by your leader according to the instructions in the "Leaders' Manual" of the Christian Citizenship Program.
2. Choose a hobby and give at least twelve hours of time to the requirements which it makes of your interest.
3. Participate in a school oratorical contest or an inter-school debate.
4. Participate in school or community dramatics in a speaking part.
5. Make something for everyday use in your home or enroll in a manual training or arts and crafts class for a three months' period.
6. Travel with your parents 200 miles or more by auto, train, or boat and write a good description of what you saw and did.
7. Take lessons for six months on some musical group meetings, or sing in a boy choir, or glee club in public recital.
8. Choose an author of good standing and read all his stories you can find. Tell your group what you think of his stories, writing, character, style, etc. Ask your librarian to help you.
9. Read all you can find about a hobby, such as radio, stamps, checkers, and outline the next steps you will take in the future development of your hobby.
10. Visit with your father some local factory to determine how some product is made from the raw material to the finished article. Describe before your group what interested you most and tell what more you want to know about it.
11. Go with your father or other adult on some hunting, fishing, tramping or touring trip, carrying your share of the responsibility.

PHYSICAL

1. Work out with your father a series of exercises to be used by the family every morning, participating in these over a three months' period.
2. Become an authority on the games you play—baseball, football, basket-ball, hockey, etc.—by studying carefully the official guide for the year.
3. Play and supervise a series of games a week for four weeks in which every member of the family participates.
4. Plan and cook over an open fire the meals for your family or group on an all-day hike, picnic, or overnight trip.
5. Study the family habits in the kitchen, disposal of garbage, care of toilets, cleanliness, orderliness, and see to what extent they are in keeping with the laws of health. Make a report to the family on what each member can do better to safeguard family and individual health.
6. Plan and carry through for the younger children of the neighborhood a series of games for an afternoon a week for the space of four weeks.
7. Practice on your father or brother the Schaefer method of resuscitation until you are sure of your ability to resuscitate a drowning person.
8. Make note of the time it takes before your arms and wrists become too tired of the exercise involved.
9. Go swimming with your father or other adult and demonstrate three methods of release and rescue in the water; be able to tow a person of your own weight at least twenty feet.
10. Join a swimming class for a year and learn to swim, float, and dive.
11. Develop a skill in form in some track or field event giving time each week to practice it through the track season.
12. Develop a skill in a swimming stroke or event or a diving form and practice it for a year.

DEVOTIONS

1. Be responsible for the selection and reading of a Bible story and the hymns for a family sing around the piano in which

the family participates for four successive Sunday evenings.

2. Attend with your parents a high-grade orchestra, or choir, concert and review the lives of the composers whose music was used in the concert, to determine the things for which each is famous.
3. Note the music which is sung in the church for four successive Sundays, read about the composers and find out the way to tell how their music is excellent in quality.
4. Pick from your church hymnal the five hymns you like best. Read about the authors of the music and the authors of the words to determine the history of each hymn. Get the librarian, your parents, or your music teacher to help you find the way to do this.
5. Select a boy who is not going to Sunday school and call for him on four successive Sundays, inviting him to go to your class.
6. Choose from the Bible stories the five you like best, find out where they appear in the Bible, and be able to turn to them quickly.
7. Choose the stories of Jesus' life you like best, determine how many times they appear in the Gospels, and be able to tell the chapter in each Gospel.
8. Practice one-half hour each Sunday for four Sundays, turning to passages in the Bible as they are called for along the pages in the concordance.
9. Note the Scripture reading and text of the sermon used each Sunday in your church for four Sundays. Read them over in your home and get at least one passage committed to memory each Sunday.
10. Visit art galleries with your parents. Pick out the painting or piece of sculpture which pleased you most. Read about the artist, and determine if you can, the history of this work of art, also why it is so famous.
11. Be regular in your preparation of your Sunday school lesson before going to your Sunday school class and do it to the satisfaction of your parents.

SOCIAL

1. Observe your mother's duties in the home. Every day for a full week volunteer to help her do something which will lighten her duties.
2. Observe or ask your mother what you can make for her which would lighten her home duties or make her more comfortable in doing them. Then make the article.
3. Serve in your club as an officer or a captain of the club team for one occasion.
4. Assist your parents in the care of younger children, supervising their play. Take walks or plan a story hour one afternoon a month or its equivalent.
5. Volunteer to help your father in his office or home duties for the Saturday mornings or afternoons of a month.
6. Volunteer to help your teacher as monitor or in other duties at school for a month.
7. Volunteer to help other officers of your Sunday school or department for a month.
8. Plan to be responsible for and carry through a social evening in your own home for the members of your group or from other groups of boys and girls, the entertainment consisting of games and refreshments of your own choice and asking.
9. From money which you have earned yourself, purchase some article which will be useful to the whole family.
10. Choose and contribute to a cause in which you believe, money from your own earnings.

SUGGESTIONS ON CHARTING

The thirty questions given below may form a basis for a shortened, preliminary, or first interview.

The questions are more or less indirect, with the purpose of stimulating the boy to self-revelation by getting him to talk about supposed situations in which he has an interest. The boy's own standards, his own attitudes, his beliefs, likes, and dislikes must come to the surface for the leader to see and know.

The indirect question cuts away the objection of "too much introspection," which has been raised against the direct question.

The object is to get the boy to respond in his everyday moral code rather than in an ideal standard. Therefore, there should be no mention of the four-square program until the interview is finished.

METHOD OF PROCEDURE

Adapt the questions to each boy, using what you already know about him as a guide.

Arrange the order of the questions as the boy gives openings during the interview. This pre-supposes a real familiarity with both the form and the content of the questions.

Ask the fewest possible direct questions, such as, "Are you a member of the church?"; "Do you like Latin?"—but be sure to get definite information on all vital subjects.

Make mental notes of the boy's needs as they are revealed. When the leader is through with the questioning there may be some needs, such as allegiance to Christ, membership in the church, right reading, sex information, which he may talk through with the boy or suggest as matters for further talks.

The leader increases his opportunity for helpfulness by postponing all participation in the interview, except the questioning, until the boy is through. Where a vital issue is faced, the leader should help the boy think through to the detailed changes which any new belief will demand.

These questions will fail unless a sympathetic relationship is already established with the boy.

This method will fail if the leader, after practice, takes more than one-fourth of the time of the interview. If the questioning takes thirty minutes, the leader's share is eight minutes. Hold a watch on yourself.

Do not break in unnecessarily upon a boy's silences. Thinking is worth waiting for.

The questions as here given follow the general outline of the test material as given on the chart forms. See also the group interview questions in the Appendix.

1. What do you like about school life? What do you dislike about school life?
2. Of all the interests, activities, and studies that you do outside of school and home study, which are the best for you? Why?
3. If you were trying to guide a younger boy to definite, clear knowledge about his body and sex development, to what sources of information would you direct him?
4. In the reading which you do, what gives you the most pleasure? The most profit?
5. Of the several trips you have had, which one was most worthwhile? Why?
6. What current event, about which you have read in the newspapers recently, interested you most? Why?
7. What collection have you, or what have you made with your hands which represents your hobbies.
8. If you were advising a younger boy how to keep in good condition, what would you tell him to do?
9. What abilities should a boy have before you would consider him a good camper?
10. In your hikes and mountain and wood trips what things in nature appealed most to you?
11. What positions do you like to play best in baseball, football and basketball teams? Why?
12. What group games could you teach to a gang of younger boys?
13. How would you go about saving a person who had fallen into deep water?
14. In what events have you taken part in a track meet?
15. What advantages are there, if any, in having a yearly physical examination?
16. If you were trying to get a boy friend to go to your church with you, what reasons would you use to persuade him?
17. If some boy were knocking your Sunday school class, what would you say to defend it?
18. What is the most beautiful scene or the most inspiring picture that you ever saw? Why did it impress you?
19. If you were trying to get another fellow to read and study the

Bible daily, what reasons would you give to cause him to do so?

- 20. What men do you know of since Christ's time who have had a part in the growth and development of Christianity?
- 21. If you were pastor of your church, how would you endeavor to make its services more interesting to boys?
- 22. How can one establish the habit of daily Bible study and prayer?
- 23. What responsibilities does each member of your family have in making your home possible?
- 24. What characteristics in your closest boy and girl friends appeal to you most?
- 25. If you were mayor of your home town, how would you better the city?
- 26. What man do you know of, who you think is an outstanding citizen? Why?
- 27. Which of the activities, that you engage in today, give you training in service for others?
- 28. How would you suggest that a fellow go about choosing his life work?
- 29. How do you think that world brotherhood would help the present world situation?
- 30. On a grading scale from zero to one hundred, what grade would you give yourself in symmetrical or four-square development in the physical, mental, social and religious phases of your life? Or, to what degree is your development four-square?

When through with the questions, deal sympathetically with any special problems wherein the boy needs to take a forward step. You are then ready to use the chart form and diagram the boy's development from the information gained in the questioning.

MONTHLY SCORE CARD—EXPLANATION

The monthly score card provides for the boy's necessary monthly check-up on the phases of his regular everyday activity. Each boy should consult with the adult who supervises these activities, as he makes his estimate of the merit of his responses each month,

checking his estimate against those of his parents, teacher, or leader, or other supervising adult.

The score card provides also for group projects which may be undertaken and carried through in any or all of the four sections of the program. The group should determine what each boy is graded in each project according to the estimate of his interest, ability and participation.

Place is also given to individual projects which the boy himself may carry through on his own time. The grading of these projects should be by the boy and the supervising adult on the basis of the excellence of motive, workmanship, effort or the excellence of the project undertaken if it be a trip lecture, book, or other receptive project.

MONTHLY SCORE CARD

NAME
ADDRESS
CLUB

INTELLECTUAL

Regular Activity	Grade given 0-100%	Boy and Supervising Adult Signatures
1. School Effort Attendance Scholarship		Boy
		Adult
2. Reading. Read regularly newspaper, one boy's and one standard magazine.	Grade given	Boy
		Adult

Group Projects	Grade Determined by Group 0-100%
1. <i>Describe</i>	Grade
2. <i>Describe</i>	Grade

Individual Projects	Grade given 0-100%	Boy and Supervising Adult Signatures
1. <i>Describe</i>		Boy
		Adult
2. <i>Describe</i>		Boy
		Adult

222 GROUP LEADERS AND BOY CHARACTER

SOCIAL		
Regular	Grade 0-100%	Boy and Adult Signatures
1. Home duties and relationships in cheerful, cooperative fashion.		<i>Boy</i> <i>Parent</i>
2. Money: earning, spending, saving and giving of money has been with Christian spirit and purpose.		<i>Boy</i> <i>Parent</i>
Group Projects		Grade 0-100%
1.		
2.		
Individual Projects		<i>Boy</i> <i>Adult</i>
1.		<i>Boy</i> <i>Adult</i>
2.		<i>Boy</i> <i>Adult</i>

PHYSICAL		
Regular Activity	Grade given 0-100%	Boy and Supervising Adult Signatures
1. Health Habits: a. Sleep nine hours a night. b. Brush teeth twice daily. c. Regular systematic exercise in the home. d. Daily bowel movement at regular hours. e. Personal Cleanliness. f. Good posture, sitting standing, walking.		<i>Boy</i> <i>Adult</i>
2. Spare hours spent constructively in healthful, purposeful, re-creative growth, activity.		<i>Boy</i> <i>Adult</i>
Group Projects 1.		Grade 0-100%
2.		Grade 0-100%
Individual Projects 1.		<i>Boy</i> <i>Adult</i>
2.		<i>Boy</i> <i>Adult</i>

DEVOTIONAL		
Regular	Grade 0-100%	Boy and Supervising Adult Signatures
1. Attendance Participation at church service		<i>Boy</i> <i>Adult</i>
2. Sunday school Attendance, preparation, participation.		<i>Boy</i> <i>Adult</i>
3. Midweek meeting Attendance, effort, participation.		<i>Leader</i>
4. Daily Devotions Reading, thinking, praying about right living		<i>Boy</i> <i>Parent</i>
Group Projects		Grade 0-100%
1.		
2.		
Individual Projects		<i>Boy</i> <i>Adult</i>
1.		
2.		<i>Boy</i> <i>Adult</i>

GROUP INTERVIEW QUESTIONS

THESE WILL SERVE AS SAMPLES AND STIMULATE THE LEADER TO FORM OTHERS ACCORDING TO THE INTERESTS OF THE GROUP HE IS INTERVIEWING

I. School

1. What do the fellows like best about high school? Why?
2. When the fellows knock the school, and talk about things they don't like, what do they pick out?
3. When you are talking up your school to fellows from another town, what do you talk about?
4. Who is doing the most for your school? What is he doing?
5. Who is doing most for your class?
6. In what ways are the fellows helping to make your high school the best in the city?
7. What subjects at school do the fellows like best? Why?
8. In what subjects do boys get best marks? Why? In what subjects poorest?
9. What difference does it make whether a boy gets good marks or bad?
10. How do you feel school helps the fellows most?
11. If you had a chance to go to another school, which one would you choose? Why?
12. Which fellows run around together in school?
13. Which gang runs things in your class?

II. The Community

1. What kind of place is to live in?
What makes it a good place to live in?
What about it don't you like?
2. If you were mayor of , what would you suggest for the betterment of the city?
3. What, if anything, are the fellows you know doing to make your part of town a better place to live in?

226 GROUP LEADERS AND BOY CHARACTER

4. What chance has a fellow to help make the city a better place?
5. What nationalities live in?
In what ways are they helping and in what ways do they hinder the city?
What do you think about allowing foreigners to move into the city?
What foreigners make good Americans?
What make poor Americans?
6. What special things are happening in your town these days that are interesting the boys?
What about them are interesting?
7. What things do you, and the boys of your neighborhood, do together?

III. Church and Sunday School

1. What has happened in your church or Sunday school class recently that has been especially interesting or helpful to the fellows?
2. What recent Sunday school lesson was especially interesting or helpful? What about it?
3. What recent sermon do you remember? What made you remember it? What made it helpful or interesting?
4. In what ways does religion help the fellows?
5. What are some of the topics you think the fellows would like to discuss or hear discussed in church or Sunday school?
6. When the fellows are talking over what they like and don't like about church and Sunday school, what do they say?
7. If you were urging a boy to go to church or Sunday school, what would you tell him?
8. If a fellow should ask you what good it would do to study the Bible, what would you answer?
9. If you were leader of your class, how would you make it more appealing to boys?

IV. Home

1. What fun do you and the members of your family have together?
2. What activities do you and the rest of your family plan and do together?
3. If you were in your father's place, what would you do to make home a better place?
4. If you were in your mother's place, what would you do to make home a better place?
5. In what way do you feel that your father helps you most?
6. In what way do you feel that your mother helps you most?
7. In what way do you feel that your home helps you most?
8. What responsibility does each member of your family have in making your home possible?
9. What are your individual responsibilities and chores at home?
10. What are your brothers' and sisters' chores?
11. Which of these are most important to the welfare of the house?
12. Wherein would an orphanage differ from a home in advantage?

V. Individuals

1. What kind of fellows would you have in your crowd?
2. What kind of fellows does your crowd like best? What kind do they like least?
3. What kind of girls does your crowd like best? What kind do they like least?
4. What are the qualities you like best in your friends? What kind of fellow makes you mad?
5. What games do boys and girls play together?
6. Does it help or hinder in school to have boys and girls in the same class?
7. What woman outside your family do you enjoy most? Why?
8. What man beside your father do you enjoy being with most? Why?

VI. Play

1. What things do you and the boys of your neighborhood most like to do together?
2. What boys do you like best to play with?
3. What does your crowd do to boys whom they don't like to play with?
4. What do you like to do best outside of "school"?
5. What games do you like best and why?
6. What pictures and actors in the movies do you enjoy most? Why?
7. What does your gang do in the evenings? What do they like about that?
8. What is the most fun a boy can have on Sundays and holidays? What do you like about that?

VII. Group

1. To what organized groups do you belong? How are these groups run and how did they get started?
2. Which group means the most to you? Why?
3. What activities do each of these groups promote?
4. What is the purpose of each of these groups?
5. If you were leader of a group, what changes would you make in its activity?
6. How would you make it more interesting to boys?
7. How do you think boys could help to make the work of a group more interesting?
8. What factors prevent the groups from being as interesting as they might?

INDEX

A

Agencies, for boys' works, aims and laws of, 96-100
standardized organizations of, 118

Aims, Pioneer, 96, 97, 98, 99

B

Boy, councils, 171-172
scouts, 122
Law, 96, 98, 99
program of, 142
troop, 96

Boys, abnormal, 21
charting, 157-158
agencies and movements for work with, 96-100, 118, 131, 134
brotherhoods for employed, 171

development of character in, 6, 22, 29, 31, 48, 62-65, 80, 94, 98, 100, 103, 124, 133, 135-136, 149, 158, 167

likenesses and differences in younger and older, church and community tasks for older boy councils, 171

council a means of directing needs as evidenced in boys' associations, in common channel, 171

duties of council, 172

interest span, activities of older boys, 169

Boys, interest span—*Cont'd*
activities of younger boys, 169
similarity of needs of younger and older boys the same, 169-170
older boys enjoy participating in issues which appeal to adults, 170
more influenced by opinion of boys their own age than by adults, 170
place of adult advisors, 172
summary, 172-173

Brotherhoods, employed boys', 171

C

Character, development of in boys, 6, 22, 29, 31, 48, 62-65, 80, 94, 98, 100, 103, 124, 133, 135-136, 149, 158, 167
law of "transfer of training" in, 99

Chart, composite, 76-78, 156

Comrade, 152, 155-156

Pioneer, 50-52, 152, 155-156

Charting, interviews for, actual interview, 153-154

environment element, 153

subject matter, 154

time element, 153

Christian Citizenship, Program of, interview arousing interest of boy to his known needs, most promising, 151

Christian Citizenship, Program of
—*Cont'd*
 two points of view on, 150-151
 composite charts, 156
 method of grading the groups, 156-157
 Comrade chart form, 156-157
 method of boy's grading himself, 156
 facts gained by leaders through observation, 149
 from supervising elders, 149
 from parents, 149
 from teachers, 150
 group interviews, application of at first meeting, 158
 general theory, 158
 list of questions for, 159
 results of, 160-161
 leader's preparation for, 152
 warnings and suggestions, 152
 method of guiding leader in study of individual boy, 148
 of abnormal boys, 157-158
 personal method quickest and most rewarding, 150
Pioneer chart form, 155
 method of boy's grading himself, 157
place of leader's advice to boy, 154-155
 end of interview best, 155
summary, 161
what a leader should look for in, 154
 accuracy of deductions concerning boy problems, needs and lacks, determines success, 154
of life experiences, 132, 133
value of, for the boy and the leader, 51-52
Christian, Citizenship; *see* program
Endeavor, 119, 124

Christianity, ideals of, 162-167
Clubs, Hi Y, 171
Collings, Ellsworth, "An Experiment with a Project Curriculum," 91
 "School Supervision in Theory and Practice," 165
"Comrade Manual," 74
Comrade Section, Christian Citizenship, Fourfold Program, 49
Comrades, chart of, 152, 155-156
group of, 96, 191-206
 Handbook for, 146
Constitution, an outline, 191-195
opening and closing ceremonials for pioneer and comrade groups, 198-206
questions for the discussion of fees, 194
 of meeting schedule, 196
 to be placed on amendments, 197-198
 to be raised in choosing a committee, 197
to determine quorum, 197
to help decide the colors and insignia of the club, 193
 what the membership practice shall be, 194
 whether it would be advisable, 195
to help a group determine its own purpose, 192-193
to help in choosing officers, 195
Crafts, as an organizing idea for program, 138-139
Councils, boy, 171-172

D

Discussions, group, a democratic method, 174-188
outline of and list of courses for, 206-210
Display, of activities, in organizing programs, 131-147

E

"Educational Psychology," Thorndike, 23
 Environment, and attention, 15-17
 general list of questions on, for leaders, 16-17
 of boys, kinds of, 13-15
 "Experiment with a Project Curriculum," Ellsworth Collings, 91

G

Gangs, natural, formation of, 118-119, 121
 democratic method within the, ability to judge developed in boys, 66-67
 comparisons and contrasts, between Leader No. 1 and Leader No. 2, 60-64
 character development, stimulated in Plan II, 62-63
 intense satisfactions leading to permanency of learning, developed by Plan II, 64-65
 more learning in Plan II, 61-62
 self-confidence in Plan II, 60
 open-mindedness developed in boys, 67
 Plan I, 56-57
 analysis of what the boys learned, 57
 Plan II, 58-59
 analysis of what the boys learned, 59-60
 summary, 67-68
 work of leader and boys together, 65-66
 discussion, and results, 107-109
 discussions of, 164-165

Gangs, discussions of—*Cont'd*
 leader's functions in, 188-189
 list of courses for and outline of, 206-210
 how should a boy spend his money, 209
 what attitude should a boy take toward church, 207-208
 why should a boy be regular in his school attendance, 208-209
 discussions of a democratic method, fundamental skill of leader, 177-178
 fundamental skill of leader, 177-178
 getting-acquainted discussion, 175
 leader's preparation, 187
 skill in, 175
 problem-solution-action process, 180-188
 hike as an illustration, 186
 illustration of, 183-184
 program illustration, 184-185
 puzzling problem illustration, 185
 summary, 183
 of illustrations, 186-187
 I, problem, understanding the situation and locating the problem, 180
 II, problem solution, attempting to arrive at a conclusion or decision, 181
 determining possible ways out, which are live options to the group members, 180-182
 examination of the differences as to fact and opinion, 181
 examination of the possibilities, 181
 III, problem, action, 182

Gangs, —*Cont'd*
 working out the conclusion in practice, 182
 program-building discussion, practice with satisfaction necessary, 175-176
 purpose and organization discussion, 177
 question forms, 187-188
 standards discussion, 177
 technique for discussions, finding solutions, 179
 locating problems, 178-179
 planning for action, 179
 organization of boys' interests should determine, 119-122
 striking example, 119-120
 general method for determining how and when to organize, attempt of leader to find common elements of experience among the boys, 123
 leaders should consider boys as individuals, 123
 create the program and organization within the group, not vice versa, 123
 must grow out of and provide for fellowship, 125-126
 example, 126-127
 organization forms in, Sunday-school work, 124
 procedure must respect personality of boy, 125
 summary, 127
 test of satisfactory, 117-118
 Program of method for leaders to guide building of, 69-94
 purposes and democratic method in, attitude of leaders toward agencies and movements for boys'

Gangs, method in—*Cont'd*
 work, 96-100
 how everyday experiences of leaders and boys become Christian experiences, 112-113
 to help boys analyze their motives and attitude, 111-112
 group understand national and world problems, 114-115
 pattern discussion outline, 109-111
 necessity of planning activities in accordance with boys' wishes, 95
 outlines for group discussions, and purposes in life situations, 106-107
 project approach to developing boys' purposes, 101-102
 proper procedure in discovery and use of group purposes, 104-105
 use of new standard and development of new purpose, 102-103
 Grouping, artificial, compared with cohesive grouping, 34-37
 attitude of different classes of leaders toward, 33-34
 cohesive, compared with artificial grouping, 34-37
 element of "shared interests" in, 34-37
 summary, 37-38
 Groups, Comrade, 191-206
 description and analysis of four, 38-43
 discussion, 102, 126
 how leader can help boys analyze their motives and attitudes, 111-112
 group in understanding national and world problems, 114-115

Groups, discussion—*Cont'd*
 how to lead, 109
 pattern discussion outline, 109-111
 outlines for and purposes in life situations, 106-107
 Pioneer, 191-200, 204-206
 projects of, 210-214

H

Handbook, for Comrades, 146
 for Pioneers, 146
 Hi Y clubs, 171

I

Interests, shared, 34-37, 120
 Interviews, charting, 148-161

J

Jesus, belief in individuality taught by, 12-13, 32
 to win boys to, slogan of workers for boys, 162-167

L

Law, Boy scout, 96, 98, 99
 of "transfer of training," 99
 Laws, three, of learning, 22-26, 85, 97, 122, 168, 174, 175
 application of to democratic method within the group, 56-68
 example of, 26-31
 woodcraft, 96, 98
 "Leader Manual," 74
 Leaders, analysis of growth of, 8-11
 consideration by, of boys as individuals, 123
 of personality of boy, 125
 difficulty of task of in the past, 1-2
 environment of boys must be studied by, 13-17
 example of growth of, 6-8
 expert and amateur, 20-21

Leaders—*Cont'd*
 first-class, attitude toward boys' interests, 10
 attitude toward grouping, 33-34
 characteristics, 5-6, 18, 45, 52
 example of development of, 9-10
 group interview means of establishing confidence between boys and, 161
 helps for, in becoming acquainted with boys, 18-20
 necessity of winning boys' confidence by, 19-20
 how to estimate result of program, 162-167
 individual nature of boys must be recognized by, 12-13
 method of building group programs by, 67-94
 need for winning confidence of boys by, 19-20, 44, 47
 of better type of, 2
 for knowledge of boys' laws of learning, in, 23-24
 parents as, 2, 3, 6
 part of, in charting interviews, 148-161
 in democratic method within the group, 56-68
 in group discussions, a democratic method, 174-188
 in organizing a group, 117-127
 in purposes and democratic method in group, 95-116
 problem of, in beginning work, 44-46
 charting public characters, 49-52
 group interview, 46-47
 project approach to a first meeting, 52-53
 example of, 53-54
 summary, 54-55
 ritual for the first meeting, 48-49

Leaders, problem *Cont'd*
 sample fourfold program, 47-48
 value of charting to boys and, 51-52
 second-class, attitude toward boys' interests, 16
 characteristics, 4-5
 continuous growth of, necessary, 5
 summary, 11
 third-class, attitude toward boys' interests, 10
 toward grouping, 133
 characteristics, 3
 responsibility of, to increase their skill and knowledge, 3-4
 use of boy interests by, 10-11, 18-19
 of charting interviews in studying individual boy, by, 148-161
 Learning, three laws of, for boys, 22-26, 85, 97, 122, 168, 174, 175
 application of to democratic method within the group, 56-68
 example of, 26-31
 laws of, 122
 "Law of Effect," 23, 25-26
 "of Exercise," 23-25
 "of Readiness," 23, 26-31
 summary, 32
 Lindsey, Judge Ben B., methods of, in dealing with boys, 20

M

Meetings, club, preparation for by leaders, 87
 first, use of group interviews at, 158
 open, value of in beginning work of leaders, 45-49
 ritual for the first, 48-49

Meetings—*Cont'd*
 week-by-week, programs for, 143
 Method, democratic, and purposes of a group, 95-116
 in boys' work, 6
 in group discussions, 174-188
 within the group, 56-68
 project, of program-building, 81-82

Movements, and agencies, for boys' work, aims and laws of, 96-100

P

Parents, part of, in boys' learning processes, 24-31
 as leaders, 2, 3, 6
 as guides, 137
 Pioneer, aims of a, 96, 97, 98, 99
 club, 97
 group, 96
 groups, 191-200, 204-206
 section, Christian Citizenship, Fourfold program, 7, 8, 49

"Pioneer Handbook," 48
 "Pioneer Tests," 47-48
 Pioneers, chart of, 50-52, 152, 155-156
 Handbooks for, 146

Program, Christian Citizenship, a challenge to leaders, 104
 Comrade group in, 96
 fourfold, 47-55, 74-75, 132, 134-135
 Comrade Section of, 49

leader's approach to, 48-55
 pioneer section of, 7, 8, 49

Pioneer group in, 96
 possible projects for group and individual selection and accomplishment, 210-224
 individual projects, 214-217
 group projects, 210-214

Program, group—*Cont'd*
relationships arrangement of, 136-137
routine, group and individual activities, 140-141
suggestions for, 146-147
table of suggestions for, 147
fourfold plan of Canadian standard efficiency training, 132
how to estimate result of, 162-167
boys left too much to themselves in reaching Christian objective, 163
duty of leader to help boy in reaching Christian objective, 163-164
ways of helping, 165-166
great objective of group work, 162
lack of definiteness in the past of results sought, 162
summary, 167
life, 131, 137, 138, 140, 143, 145
need for leader to consider needs of boys before planning, 4-11, 70-71, 79
"Program Suggestions for Christian Citizenship," 147
Programs, eight practices most used in organizing and displaying, display of activities in life program, objections to, 132-133
value of, 131-133
program suggestions for Christian Citizenship, 146-147
table of, 147
I, fourfold organization, of Christian Citizenship Program, devotional training program, 134
intellectual training program, 134
objections to, 135

Programs, group—*Cont'd*
physical training program, 134
service training program, 134
II, relationships arrangement, Christian Citizenship Program, advantages of, 137
comparison with fourfold plan, 137
variety of treatment of, 136
III, crafts as an organizing idea, criticisms of, 138
table of, 139
IV, routine, group and individual activities, Christian Citizenship program, table of, 141
V, degrees and merits, advantages of, 142
objections to, 142
test system basis of many systems, 142
variety of treatment of, 142
VI, week-by-week meetings, objections to, 143
VII, channels of activity plus routine, group and individual classifications, advantages of, 143-145
table of, 144
VIII, life as its own organization, 145-146
opposed to organization schemes, 146
group, method for leaders to guide building of, along lines of boy interests, 92-93
boys and leaders work in, 72-73
composite chart useful to leaders in planning, 76-78
determination by boys' committee and leader of organized, 72-73
beneficial effects of, 73

Programs, group—*Cont'd*
 example of, meeting boy
 needs, 74-76
 getting variety in, example,
 91
 suggestions for, 91
 growing out of composite
 chart, 78
 how a leader can get variety
 in, 91
 preparing club meetings by
 means of surveys, 87-89
 leader's survey for second
 meeting for, 90
 possibilities in leader's sur-
 vey for, 90
 project method of develop-
 ing, 79-83
 Example I, 81-82
 results, 82
 Example II, 82-83
 results in the group, 84-
 85
 Example III, 86-87
 selection of types of, 71-72
 summary, 94
 use of an outlined program
 by inexperienced leaders
 in building, 69
 use of typical, as guides for,
 71-72

Projects, individual, 214-217
 group, 210-214

Purposes, of a group, and dem-
 ocratic method, 95-116

S
 School, Sunday, tendency toward
 one organization in, 124
 "School Supervision in Theory
 and Practice," Ellsworth
 Collings, 165
 Secretaries, Boys' Work, natural
 gangs encountered by,
 118

T
 Thompson, Francis, and environ-
 ment, 15-16
 Thorndike, "Educational Psychol-
 ogy," 23
 Twain, Mark, on boys, 33

W
 Woodcraft Laws, 96, 98
 League, 142
 Tribe, 96
 Manual, 142

Y
 Y M C A, calendar celebrations
 of, 72
 charts of, 74

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39 - 43

? ch VIII (Pg 95)

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